



A  
REFV TATION  
OF AN EPISTLE

*Apologeticall written by a Puritan-Papist  
to perswade the Permission of the  
promiscuous Use and Profes-  
sion of all Sects and  
Heresies:*

Wherein the vnlawfulnesse and danger of such wicked  
Licence is fully declared by authoritie of Scriptures,  
Canons, Councils, Fathers, Lawes of Chri-  
stian Emperours, and iudge-  
ment of Reason.

Together  
With the Punishment of Heretiques  
and Idolaters.



LONDON

Printed by Arnold Hatfield for Thomas Man Junior  
dwelling in Pater-noster-Row at the signe  
of the Talbot. 1695.

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## To the Christian Reader.



AS the famous City of TROY stood invincible by any externall power of Greeke assaults, vntill by *Sinons* craftie and deceitfull sleights the Troians were perswaded to breake their walles, the rocke of their defence, to receaue the *Epean* Horse, out of which issued the destruction of their citie. So the Ecclesiastique and Ciuill estate of *Great Britaine*, being inexpugnable by any force of outward violence; many subtile and pernicious *Sinons* deceitfully labour to perswade our dread Soueraigne to breake vnity of Religion, the bond of our securitie, to receaue into his Dominions the *Epean* monster of Popish Heresie, which would be the vter ouerthrow and ruine both of Church and Common-wealth, of his royall Person and State.

*The Simonian practices of Popes to subvert the State.*

To this end these cunning Work-masters haue bent all their wits and forces for their best aduantage: for they haue omitted no meanes, refused no labour, spared no cost, soliciting their Friends abroad, and Fauourers at home, earnestly to importune his sacred Maiestie in their behalfe. And Camelcon or Proteus-like, they haue transformed themselves into all formes and colours, writing vnto his Highnesse *Petitions, Supplications, Bookes, Dedicatories, Apologies and Epistles*, vnder the maske and vizour sometimes of *Catholique Noblemen and worthie Gentlemen of England*; sometimes of *Spirituall*, sometimes of *Lay-Catholiques*;

choliques; and now lastly (because they would leane no means vnattempted) of True and Charitable Brothers of the Reformed Church: Wherein I can but maruell at their behaviour and carriage towards his Maiestie.

For one while, Serpent-like to insinuate into his Highnesse fauour, thus they sycophantize; <sup>1</sup> Puissant Prince and orient Monarch. <sup>2</sup> Your rare perfections and admirable gifts of wisdom, prudence, valour and iustice. <sup>3</sup> Such a King to whom that may be applied; Misericordia & Ventas obuiarunt sibi, Iustitia & Pax oicularæ sunt. <sup>4</sup> A Prince of mercy and iustice. <sup>5</sup> Your rarest clemencie. <sup>6</sup> Your singular and rarest wisdom. <sup>7</sup> Your Princely power and pietie. <sup>8</sup> Your Highnesse six yeeres to gouerne, and your long and successful experience in the affaire, being the Art of Arts, and the Office of God. <sup>9</sup> Your Maiesties regardfull loue: the good triall of prowesse, wisdom, iudgement, clemency, beauty, compassion, the edification of your exemplar life. <sup>10</sup> Your Maiesties Candor and Clemencie is knowne vnto vs, and by vs blazed throughout the Christian world. <sup>11</sup> Your heroicall vertues are made notorious by our tongues and penne. <sup>12</sup> So magnanimous a Monarch as your Maiestie is. <sup>13</sup> Your excellencie, your high clemencie, your exceeding clemencie, mildnesse and rare modesty. <sup>14</sup> So louing & affable a Soueraigne, so learned. <sup>15</sup> So profound, so mature in iudgement. <sup>16</sup> Your Maiesties direct title. <sup>17</sup> Your vndoubted right. <sup>18</sup> Your Maiesties deepe wisdom and iudgement. <sup>19</sup> A Prince most like vnto Constantine.

The Papists hypocrisical dealing towards the Kings Maiestie.

- <sup>1</sup> Papist. 1. Supplicat. vnto his Maiestie.
- <sup>2</sup> Pap. 1. Supplic.
- <sup>3</sup> Pap. 2. Supplic.
- <sup>4</sup> Ibidem.
- <sup>5</sup> Pap. 3. Supplic.
- <sup>6</sup> Ibidem.
- <sup>7</sup> Pap. 3. Supplic.
- <sup>8</sup> Pap. 4. Supplic.

<sup>9</sup> Ibidem.

- <sup>10</sup> Papist. 5. Supplicat. cap. 1.
- <sup>11</sup> Ibidem.
- <sup>12</sup> Papist. 5. Supplicat. cap. 7.
- <sup>13</sup> Doctor Bishop against M. Perkins in the Ep. Ded.
- <sup>14</sup> Ibidem.
- <sup>15</sup> Epistle of the charitable brother. fol. 9.
- <sup>16</sup> Papist. 4. Supplicat. in the Epist. Dedic. to his Suruey

<sup>17</sup> Pap. 4. Supplic.

<sup>18</sup> Bishop against Perkins in the Epist. Dedicat. <sup>19</sup> N. D. in his 3. Comen. part. 1. in the Dedicat. Addition to the Catholique.

- <sup>20</sup> Pap. 1. Supplic.
- <sup>21</sup> Pap. 2. Supplic.
- <sup>22</sup> Bishop against Perkins in the Epistle Dedicat. towards the latter end.
- <sup>23</sup> Pap. 2. Supplic.
- <sup>24</sup> Pap. 4. Supplic.

Againe, <sup>20</sup> Your Maiesties peerlesse Mother. <sup>21</sup> The good Quene your Mother. <sup>22</sup> Your most sacred and deare Mother. <sup>23</sup> Her title, her religion, her Princely vertues. <sup>24</sup> Your blessed and renowned Mother. <sup>25</sup> Such a Mother and such a Cause. <sup>26</sup> A Princesse most like vnto the Emperesse S. Helena.

- <sup>27</sup> Pap. 2. Supplic.
- <sup>28</sup> Pap. 4. Supplic.

<sup>29</sup> N. D. in his 3. Comen. in the Dedicat. Addition. <sup>30</sup> Ibidem.

*To the Christian Reader.*

Also, <sup>17</sup> *The noblest disposition of our young Prince and his Brother; the rare vertues of their Queene Mother, our most respected Princessse. All which it is apparant how hypocritically they are aueried by the Papistes: seeing*

<sup>17</sup> Pap. 4. Suppl.  
*The Papistes reproaching and railing his Majesty.*

Another while, full like themselves, they saile, and reuile his Highnesse, wishing him not <sup>18</sup> *so beauly to persecute the Papistes.*

<sup>18</sup> Bishop against Perkins in the Dedicatorie Epist.

Yea and sometimes they plainly threaten and terrifie his Grace. <sup>19</sup> *These vnjust courses of theirs (the Protestants) haue bred deepest discontentiments and very mortall insurrection within the Realme, which certainly had now broke forth to the destruction of many, if hope conceived of your gracious Clemencie and redresse had not made the stay.* Heere, by the way, the wise Reader may consider what it was, that detained the Papistes from their intended tumults and rebellion against his Maiestie at his first enterance, notwithstanding their great shew of applause and ioy: was it not *Hope of redres?* &c. & when this Hope is taken from them, they will fall to their old plots and practises againe against the State and his Highnesse Person, for all their pretence of Loyaltie and Submission. And indeed so much they seeme to insinuate in expresse tearmes, saying. <sup>20</sup> *And when they (the Papistes) shall see No Hope of remedie, the state being now seiled, and a continuall posteritie like to ensue of one nature and condition: God knoweth what that forceable weapon of necessitie may constraîne and drine men vnto at length.* Behold the loyaltye and fidelitie of Papistes! But (God be praised) his Maiestie need not feare these pyrgopolinizing Champions, for all their desperate threats and big looks. He that hath more then ordinarily preferred his Highnes, and deliuered him from manifold imminent dangers euer from his infancie hitherto (which great effects are commonly neuer wrought but to great ends) and now hath seled the Crowne vpon his head, will doublesse defend and keepe him heereafter, for effecting those ends wherefore he was so strangely preferred, which (I hope)

*The Papistes threatening of the State;*  
<sup>20</sup> Pap. 3. Suppl.

*And of his Highnesse;*  
<sup>20</sup> Bishop against Perkins in the Dedicatorie Epist. not farre from the end.

*His Maiesties strange preferment and deliuerance.*

*To the Christian Reader.*

*The Ends where-  
fore his Ma. was  
so preferred.*

*The increase of  
Papists in this  
Kingdome.*

*Ourragious parts  
placed by the Pa-  
pists at Enborne  
in Barkeshire.*

*A fragment of a  
Popish Libell.*

are *Ciuill* and *Ecclesiasticall Vnitie* amongst his Subiects, the establishing of the *Brittish Monarchie*, and the razing (at least) the deadly wounding of *Popish Idolatrie*. The one whereof, by Gods great blessing, his Maiestie hath in manner already performed : The other, by Gods grace, vsing the ordinary meanes he is shortly to effect.

In the meane time, it is certaine that *Papistes*, vpon what false grounds I know not, (considering his Maiesties heroicall and constant Resolution to maintaine the puritie of the Gospell) bragge much of their number and multitudes within this Kingdome, whereby they haue encreased their malicious zeale, in so much as they seeme to be euen almost ready to breake forth into actuall Rebellion. I will not speake of the multitude of pestilent *Bookes*, which they haue lately brought into the Realme, to moue Sedition; nor of the flocking hither from beyond the Sea of whole swarmes of *Iesuites* and *Priests*; besides two *Benedictine* *Provincialls*, with their fellow *Locustes*, who are said to haue shared the Kingdome betwixt them, to prepare the people for their purpose; nor of their labouring to alienate the common peoples affection from their loyaltie towards his Maiestie; nor of their pernicious *Libelling* against the State; nor yet of their *Insolencie* and *Rage* towards the persons of some particular Ministers and others that stood in their way: Onely their furie and malice may be partly gathered by their outrageous and enormous fact lately committed at *Enborne* in *Barkeshire*, as may appeare by this parcell of the Libell they left behinde them, in the Church; which in perpetuall detestation of their insolent *Libelling-spirit* I thought good here to insert, as foloweth.

*And now what we bee, if any would know,  
Catholiques we are, and so do know.*

*The Service-Booke here scattered all,  
Is not diuine, but hereticall.*

*So is the Bible of false translation,  
To cut and mangle it, is no damnation.*

*To the Christian Reader.*

*The Register also if so we do serue,  
We serue it no other, then it doth deserue.  
For why should new Heretiques be thus enrold,  
Enrole good Catholiques long dead of old,  
Out with new Heretiques, hence let them go,  
Register Catholiques, and register no mo.  
For Catholiques onely are worthy record,  
Into Church-register to be restord.*

This violent carriage of the Papistes in time of their restraint, as it doth sufficiently declare their more then Diabolical audacities, if they had libertie granted them: so vnto me, it is an euident argument of their imminent ruine; For in deadly diseases, it is commonly seene, that before the period of death, the patient is wont to receiue some small strength, which vnto the vnskilfull giues hope of perfect recouerie, but vnto the learned Physition, as the extreamest endeour of Nature, is an infallible token of certaine death.

To this end, at the commandement of such whom in the Lord I am bound to obey in all things, I haue penned this subsequent *Treatise*, wherein I haue proued the *Unlawfullnesse and Danger of Toleration* of promiscuous profession of diuers Religions, aswell by *Lawes, Diuine and Humane*; as also by *Reason* and the woefull *Experience* of such as euer found themselves deluded by humane Prudence, or Policie.

If any man shall aske, whether I thinke it altogether vnlawfull for a Christian Prince in any case to tolerate Heretiques, within his dominions, where true Religion is settled: I answer, that I thinke I haue manifestly proued in this *Treatise*, that the exercise of a contrarie Religion ought not to be admitted; because it prouoketh the indignation and wrath of God against the whole Land, exposeth orthodox Christians vnto the danger of Gods reuenging furie, and breedeth contempt of Religion.

But if Question be made concerning the cohabitation

*Of Heretiques cohabitation amongst true Christians*  
only

*The Papistes violent carriage an argument of their imminent ruine.*

*To the Christian Reader.*

only of such with vs : I answer, that submitting my selfe, I willingly commit that vnto the graver iudgement of such as haue experience of publique affaires, and exact knowledge of all Antiquitie : albeit I am perswaded, that all Christian Princes ought carefully to labour, as much as in them lieth, that Heretiques do not inhabite together with Orthodoxe Christians : they should waigh whether Religion, the Church, and Common-wealth by mutuall exchange receiue any thing which may more benefit them. So that I thinke, onely Ciuill and Politique Reasons, as the profit of some Citie or Province, greater gaine in traffique, enlargement of buildings, or encrease of reuenues, are not to be regarded in this case ; if they be compared with the mischieuous & wilfull contempt of Ecclesiastique and Ciuill Magistrates, and with the certaine danger of corrupting good Citizens, who can hardly touch pitch, and not be defiled therewith : especially by such as are wholly bent to peruert and infect aswell their owne children & friends, as their fellow-citizens and neighbours. Almighty God, Lord of Heauen and Earth, of his infinite mercy and loue in Iesus Christ, giue his Church rest, and deliuer vs from this great plague of Popish Heretic. Amen. Farewell good Reader. *London-House, this 18. of May. 1605.*

**Thine euer in the Lord**

**Iesus CHRIST,**

**Gabriel Powel.**





The vnlawfulnesse and danger of  
*Toleration of diuers Religions, and*  
 Conniuency to contrarie Wor-  
*ship in one Monarchie or*  
 Kingdome.

CHAP. I.

*¶ Of the diuersitie of Opinions concerning*  
*Pacification.*



**D**IVERS haue beene the  
 proiects, deuises and pra-  
 ctises of sundrie men, to  
 redresse the difference in  
 Religion and disparitie of  
 worship, which now for  
 many ages haue vexed  
 the Christian world.

*Diuers opi-  
 ons concern-  
 ing Pacifica-  
 tion.*

Some haue thought it  
 necessarie that the com-  
 mon Cause were debated in a free, lawfull and ge-  
 nerall Councell. Which would to God we might  
 see so assembled and ordered by Christian Princes,  
 as the WORD OF GOD preuailing, and all our  
 B Controuersies

*I  
 A generall  
 Councell.*

No man  
ought to be  
Iudge in his  
owne cause.

Controuerfies taken away ; there might be but one flocke and one folde, as there is but one Shepheard Christ Iesus. But this cannot be obtained of the aduerse partie, without most vniust and vnequall conditions, of appointing him to be the iudge of our cause, whom we are to charge before Almighty GOD, his holy Angels, and his whole Parliament of Saints, to be the very same great ANTICHRIST, whom the Scriptures foretold should come for iust punishment of the wicked, who haue not receaued the loue of the trueth ; and the very head of that great Whoore, which hath made all kingdomes drunke with the cup of her fornications. Wherefore seeing such a free and lawfull assemblie cannot be had, we must remitte our selues to the Great Day of triall, when Christ shall come with thousandes of his mightie Angels to iudge the quicke and the dead, and before Saints and Angels, before Heaven and Earth (all Creatures bearing witnesse of his Iustice) giue sentence according to his written-word on our side against our aduersaries.

II.  
*Reconciliation.*

Others imagined that the difference betweene both Religions is not so great, but that there might be a Reconciliation made betweene them without any great difficultie : that we dissent but onely in sophisticall captions of words and tearmes : and that but for the humors of the Diuines of both side, all things might be composed very easilie. But these drones and dreamers, because they thinke there may be an agreement betweene Christ and Antichrist, light and darkenesse, truth and falshood, God and the Diuell, I will remit vntill some other day



day of hearing, as being vnworthy in this place (where breuity is intended, and other more necessarie points to be handled) to receaue their answer.

A third sort there are, who to take away all contrarie profession, to extirpate heresies, to repress schismes, to restraine sects, and to procure vniue in Religion, iudge this the onely meanes, to wit, to permit the promiscuous vse of all Religions, to tolerate all Sects, to abandon no Heretique or profession whatsoever. Which wicked deuise how contrarie it is vnto the Word of God, and the rule of reason; how abhorrent from all examples of former ages and states; and how pernicious vnto the Common-wealth, I will (God willing) declare in as few wordes and with as much perspicuitie as may be.

III.  
Toleration.

CHAP. II.

*Reasons against Toleration and Permission of diuers Religions, out of the Old Testament.*

1 **I**N the Old Testament, all communion and societic with Idolaters, heretiques and schismatiques is vtterlie forbidden and prohibited. Hence it is that *Moses spake vnto the Congregation, Depart from the tents of these wicked men (Korah, Dathan and Abiram) and touch nothing of theirs, lest you perish in all their sinnes.* Numb. 16. 26.

Toleration wicked and vslawfull proued out of the Old Test. Moses.

2 It is commanded in the Law, that the false

Prophet and the seducing Idolater, whether he be our brother, or sonne, or daughter, or wife, or friend; should be taken away from amongst vs and slaine, that all Israël may heare, and see, and feare, and not dare to commit the like. *Thou shalt not consent vnto him (saith the Text) nor heare him, neither shall thine eye pittie him, nor shew mercie, nor keepe him secrete: But thou shalt euen kill him: thine hand shall be first vpon him to put him to death, and then the handes of all the people, &c. Dent. 13. 1. & seqq.*

3 Again, There shall not be amongst you man nor woman, nor familie, nor tribe which shall turne his hart away this day from the Lord our God, to go and serue the gods of these Nations: there shall not be amongst you any roote that bringeth forth Gall and Wormewood. *Dent. 29. 18.*

Ioshua.

4 Hitherto appertaineth that for the fact of Achan who tooke of the excommunicate things being sacrificed vnto Idols, the Children of Israël could not stand before the face of their enemies. *Iosb. 7. 1. 5.* And God threatned he would be no more with them except they would destroy the peccant and guiltie person from amongst them. *Iosb. 7. 12.*

5 This anger of God the Israelites feared, in so much as when the Reubenites, the Gadites and the halfe tribe of Manasses, whose lot fell beyond the riuer, built themselues an Altar vpon the borders of Iordan; they came to warre against them with this exprobration: *Haue we too little wickednesse of Peor, whereof we are not cleansed vnto this day, though a Plague came vpon the congregation of the Lord? Yee*

also

also are turned away this day from the Lord: and seeing yee rebell this day against the Lord, even to morrow he will be wroth with all the Congregation of Israel. Notwithstanding if the land of your possession be uncleane, come yee ouer vnto the Land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs; but rebell not against the Lord, nor rebell against vs in building you an Altar, besides the Altar of the Lord our God. Iosb. 22. 17. 18. 19. But when the other excused themselues, that they built the Altar, not for sacrifices and offerings, but only for a witnesse, then were the Israëlites contented and their anger appeased.

6 Neither doe the Scriptures forbid vs onely the companie and societie of our Bretheren which were Idolaters and Heretiques, but also of any Stranger dwelling among vs, and of our Neighbours about vs. Take good heed vnto your selues that you loue the Lord your God: Else, if you goe backe and cleaue vnto the rest of these Nations, that is, of them which remaine with you, and shall make marriages with them, and goe to them and they to you: Know you for certaine, that the Lord your God will cast out no moe of these Nations from before you, but they shall be a snare and destruction vnto you, and a whip on your sides and thornes in your eyes, untill you perish out of this good Land, which the Lord your God hath giuen you. Iosb. 23. 11. 12. 13.

7 Hereupon after the death of Ioshua, when the Israëlites had made a league with the Cananites, The Booke of Iudges. an Angell of the Lord came up from Gilgal to Bochim, saying in the person of God, I promised that I would

*neuer breake my covenant with you; so that you made no covenant with the Inhabitants of this Land, but breake downe their Altars: But you haue not obeyed my voice. Why haue you done this? Wherefore I will not cast them out before you, but they shal be as thornes vnto your sides, and their gods shall be your destruction. Iudg. 2. 2. 3.*

By the exam-  
ple of Kings.

Dauid.

8 Diuerse was the estate of the Kings of Israëll and Iudah, according as they walked with God, prospering when they trusted in God and worshipped him purely and sincerely: and decaying when they forsooke him, and corrupted the sinceritie of Gods worship and Religion. The Kingly Prophet Dauid exhorteth *Kings to be wise, and Iudges to be well aduised that they worship God and his Annoyned*, denouncing to the Aduersaries the Almighty power of Christ, to the confusion of all that set themselves against him. *Psal. 2. 10. 11. 12.*

9 And for himselfe, speaking of Idolaters, he protesteth saying: *Their offerings of blood will I not offer, neither make mention of their names with my lips. Psal. 16. 4.* Wherefore this godly King had a very prosperous raigne, and good successe in all things, as himselfe often acknowledgeth. *1. Sam. 15. Psal. 18. 2. Sam. 22.*

Salomon.

10 King Salomon, his Sonne, because he fully established the service of God according to all that had beene commanded by the Prophets, the Lord also established his seate, and encreased his glory aboue all the Kings of the earth: till he began to decline from the Lord his God, and brought the abominable Idols of the Strange women whom he loued

loued into his Kingdome and houses. 1. King. 10. Then the Lord rayled vp his Seruant against him; who also in the daies of his Sonne, so rent away the ten tribes of Israël from the house of David, that they neuer returned vnto it againe.

11 Rehoboam, Salomons Sonne, because he Rehoboam. permitted Iudah to corrupt true Religion, *to make them high places and Images, and groues on euery high hill and vnder euery greene tree; therefore Shishak King of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all. &c. 1. King. 14. 23. 25.*

12 Abiiah the Sonne of Rehoboam because he Abiiah. walked in his Fathers sinnes, and was polluted with Idols had continuall warre with Ieroboam King of Israël. 1. King. 15. 3. 7.

13 But this Abiiah obiected against Ieroboam that he could not prosper, because he had erected Idols in his kingdome, and had made him Priestes contrarie to the Law, and assured himselfe of Gods assistance against him; for this reason, because they had the Lord for their God, who was their Captaine, and his lawfull Priestes the Sonnes of Aaron founding the Lords trumpets in the fiede before them. Therefore saith he, *O yee children of Israël, fight not against the Lord God of your Fathers; for ye shall not prosper.* And accordingly it is added that the Israëlites were ouercome, hauing *siue hundred thousand men of warre slaine:* and the Iewes were strengthened, because they rested vpon the Lord God of their Fathers. 2. Chron. 13. throughout.

Asa.

14 Asa, his Sonne, one while prospered, when he put away all the Idols that his Father had made; and then decayed, when he followed the vaine discourse of flesh and blood, and sought vnto the Assyrians for helpe. 1. King. 15. 10. 2. Chron. 14. 1. &c.

Iehoshaphat.

15 Iehoshaphat the Sonne of Asa prospered and grew up on high, because he lifted up his hart vnto the waies of the Lord, and tooke away the high mountaines and groues out of Iudah. 2. Chron. 17. 6. 12. Notwithstanding he is reprooued for his affinitie and societie with wicked Achab King of Israel. 2. Chron. 19. 2.

Amasiah.

16 Amasiah, because he obeyed not the Prophet, but defiled himselfe with Idolatrie, heard this saying, *I know that the Lord hath determined to destroy thee, because thou hast done this.* 2. Chron. 35. 16.

Azariah.

17 The same thing also caused Azariah or Vzziah first to fall into sinne, and then to become a leper. 2. King. 15. 4. 5. 2. Chron. 26.

Iotham.

18 It was an obiection against Iotham the sonne of Azariah, and a great fault laid to his charge, 2. King. 15. 35. as also vnto Ahaz, his sonne, 2. King. 16. 4. and to Manasses after his repentance, 2. Chron. 33. 17. that they tooke not away the high places.

Ezechiah.

19 Ezechiah, because he tooke away the high places, and brake the images, and cut downe the groues, and brake in pieces the brasen Serpent, and trusted in the Lord God of Israel, deserued this commendation, that after him there was none like him among all the Kings of Iudah, neither were there any such before him. 2. King. 18. 4. 5.

Manasses.

20 Manasses, his Sonne, falling into Idolatrie, was



was carried away prisoner into Babylon : but humbling himselfe, and praying vnto God, he was restored againe to his kingdome, which he purged from Idolatrous worship, 2. Chron. 23. 11. 12. 15. Albeit it was a blemish vnto him that he tooke not away the high places, as we haue noted before.

21 Notable is the historie of King Iosiah, who Iosiah. *did uprightly in the sight of the Lord, walked in all the waies of David, and bowed neither to the right hand nor to the left,* who read the law before the people, put downe the Idols, killed their Priests, destroyed the Coniurers, and at last was mercifullie taken away, that his eies should not see all the euill which the Lord was to bring vpon Ierusalem. 2. King. 22. and 23. throughout. also 2. Chron. 34. and 35.

22 Nebuchadnezzar when he had seene the Nebuchad-  
power of God in the deliuerie of Shadrach, Me- nezzar.  
shach, and Abednago, made this decree, saying: *I make a decree that euery nation, people and language which speake any blasphemie against the God of Shadrach, Mesbach, and Abednago, shalbe drawn in pieces, and their houses shalbe made a iakes.* Dan. 3. 29.

23 King Darius seeing Daniel strangely deli- Darius.  
uered from the Lions denne, made this decree, that all people, nations and languages in the world, should reuerence and feare the God of Daniel. Dan. 6. 25. 26.

24 The King of Niniueh compelled the whole King of Ni-  
Citie to humble themselves before God, to turne niueh.  
*from their euill way, and from the wickednesse that was in their handes.* Ionah. 3. 6. & seqq.

25 Ieroboam King of Israel, knowing that vnity Ieroboam.  
in Religion would turne the hearts of the people to

the obedience of Rehoboam ; brought in new worship, and caused them to commit Idolatrie. And Ieroboam thought in his heart, (saith the text) Now shall the kingdome returne to the house of David. If this people go vp and do sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their Lord, euen to Rehoboam King of Iudah : so shall they kill me and goe againe to Rehoboam King of Iudah : Whereupon the king took counsell, and made two calves of gold, and said vnto them, It is too much for you to goe vp to Ierusalem, Behold, o Israel, thy gods which brought thee vp out of the Land of Aegypt ; and he set the one in Bethel, and the other in Dan. 1. King. 12. 26. 27. 28. 29. Whereupon the Children of Iudah were interdicted their company.

And of the  
Prophets.  
A man of  
God.

26 And when a Prophet sent from Iudah, did but goe in vnto another Prophet in Bethel to eate bread, he was slaine by a Lion as he returned homeward. 1. King. 13. 24.

Elias.

27 The Prophet Elias could not endure mixture of Religion, but exhorted the people to one Religion, saying, *How long haue you between two opinions? If the Lord be God, follow him, but if Baal be he, then go after him.* 1. King. 18. 21.

Zephaniah.

28 The Lord saith by the Prophet Zephaniah ; *I will stretch out mine hand vpon them that worship, and sweare by the Lord, and sweare by Ma'cham.* Zephaniah. 1. 5.

Hosea, Amos  
& Micah.

29 Hoseah, Amos, and Micah, directed their Prophecies against the tribe of Ephraim, or Samaria, with whom Iudah had made a league.

30 I will adde this one out of the Apocrypha, that



that Iudas Macchabeus being alwaies a Conquerour, as soone as he had made a league with the Romans, was presently overcome and perished; and his Brethren, when they had renewed their friendship with them and with the Spartanes, neuer prospered in battaile. 1. *Macch. cap. 1. and 9. and 12. and 14. and 16.*

*Iudas Macchabeus and his Brethren.*

These and infinite such like auctorities and examples, declare that puritie of Religion and true pietie are the foundation of all true wisdom and policie, and the cause of all happie successe and prosperitie: and that impietie, idolatrie, heresie, corruption and mixture of diuers Religions, what shew so euer it hath of outward commoditie and profit for a season; yet indeed and in the end to be the very cause of ruine and overthrow to all estates and kingdoms.

### CHAP. III.

#### *Reasons against Toleration and Permission of diuers Religions out of the New Testament.*

Neither is the New Testament any thing more fauourable herein, then the Olde; for God is iealous of his honor as well in the one as in the other, and cannot endure any corruption, or false worship.

*Toleration vnlawfull by the New Test.*

1 That saying is well knowne, *The Iewes meddle not with the Samaritanes,* 1oh. 4. 9. Wherefore Christ commaunded his Disciples saying; *Into the*

cities of the Samaritanes enter ye not, *Matth. 10. 5.*

2 Christ will haue all obstinate Heretiques and Idolaters to be solemnly excommunicated out of the Church; If he refuse to heare the Church, let him be vnto thee as an heathen man & a Publican. *Matth. 18. 17.*

3 Againe, Christ saith; Beware of false Prophets, which come vnto you in sheepes clothing, *Matth. 7. 15.* Take heed & beware of the leauen of the Pharisees and Sadduces, *Matt. 16. 6.* Take heed that no man deceaue you, for many shall come in my name. *Matth. 24. 4.* Many false Prophets shall arise and shall deceaue many, *Matth. 24. 11.*

Paul.

4 The Apostles in like manner, diligently inculcate the same doctrine. I beseech you, brethren, (saith Paul) marke them diligently which cause diuisions and offences contrary to the doctrine which you haue learned, and auoid them. For they that are such serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering deceiue the hearts of the simple. *Rom. 16. 17. 18.*

5 Againe, I beseech you, brethren, by the name of our Lord Iesus Christ, that you all speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement &c. *1. Cor. 10.* Where he reproveth the schisme of such as tearme themselues of Pauls side, or of Apollos, or of Cephas.

6 Furthermore, Purge the old leuen, *1. Cor. 5.* What fellowship hath righteousness with unrighteousnesse? And what communion hath light with darkenesse? And what concord hath Christ with Belial? Or what part hath the belecuer with the Infidell? And  
what

what agreement hath the Temple of God with Idols?  
2. Cor. 6. 14. 15. 16.

7 Also, If an Angell from heauen preach vnto you otherwise than that which we haue preached, let him be accursed. If any man preach vnto you otherwise then you haue receiued, let him be accursed. Gal. 1. 8. 9.

8 And, Be not intangled againe with the yoke of bondage. Would to God they were euen cut off, which doe disquiet you. Galat. 5. 1. 12.

9 To the Philippians he writeth, Beware of dogges, beware of euill workers, beware of the concision. For many walke, of whom I haue tolde you often, and now tell you weeping, that they are the enemies of the crosse of Christ. Philip. 3. 2. 18.

10 Likewise to the Thessalonians, We warne you, brethren, in the name of our lord Iesus Christ, that you withdraw your selues from eucry Brother that walketh inordinately, and not after the instruction which he receiued of vs. 2. Thess. 3. 6. How can such be auoided if they be promiscuously permitted in the same societie?

11 And to Timothie, Stay prophane and vaine bablings, for they shall encrease vnto more vngodlinesse: And their word shall fret as a Canker of which sort is Hymeneus and Philetus, which as concerning the truth haue erred from the marke. 2. Tim. 2. 16. 17. 18. And, Alexander the Copper-smith hath done me much euill, the Lord reward him according to his workes: Of whom be thou ware also, for he withstood our preaching sore. 2. Tim. 4. 14. 15.

12 But most plainly to Titus, Reiect him that is an Heretique after once or twice admonition: Know-

ing that he that is such is perverted and sinneth, being damned of his owne selfe. Tit. 3. 10. 11.

Peter.

13 The Apostle Peter saith. For therefore, beloved, seeing you know these things before, beware least ye be also plucked away with the error of the wicked, and fall from your owne steadfastnesse. 2. Pet. 3. 17.

John.

14 John willetch vs: If there come any vnto you, and bring not this doctrine, receaue him not to house, neither bid him God-speed. For he that biddeth him God-speed, is partaker of his euill deedes. 1. John. 10. 11.

15 In the Apocalypse the Lord writing vnto the Angels or Bishops of the seuen Churches of Greece; commendeth the first, of Ephesus; because he could not beare with them which are euill, and had examined them which said they were Apostles and were not, and had found them lyers; also, because he hated the workes of the Nicolaitans. Apoc. 2. 2. 6.

16 But he reproveth the third, of Pergamus, because he suffered them which taught the doctrine of Baalam, which taught Balac to put a stumbling block before the children of Israel, that they should eate of things sacrificed vnto Idols, and commit fornication; to wit, which maintained the doctrine of the Nicolaitans. Apoc. 2. 14. 15.

17 And the fourth likewise, of Thyatira, because he permitted the woman Iexabel to teach and to deceiue his Seruants, to make them commit fornication, and to eate meates sacrificed vnto Idols. Apoc. 2. 20.

18 Finally, he reproveth the seventh, of Laodicea, because he was Luke-warme, neither hoate nor cold. This Bishop was a true picture of Neutralitie:

Such

Such also are they who permit toleration of diuers Religions, and seriously imbrace none at all, whom God will spue out of his mouth. *Apost. 3. 15. 16.*

CHAP. IIII.

*Reasons against Toleration and Permission of diuerse Religions, out of the Ancient Canons, Councils and writings of the Fathers of the Primitiue Church.*

SO farre are the Ancient Canons, the Decrees of Councils, and the primitiue Pastours of Gods Church from admitting any mixture in Religion, any communion or collusion with Heretiques and Idolaters, that they seriously condemne the same, accusing all Heretiques, their abettours and fauourers: as may be obuius and plaine vnto any man that will vouchsafe to peruse these places, which, to auoide prolixitie, we will but onely point at.

1 That which is more obscurely intimated in those Canons, which are termed, the Canons of the Apostles, *Can. 11. & 45.* Clement Bishop of Rome doth plainly set down, in his Apostolicall Constitutions, alleadging diuers places of Scriptures, which we haue cited before. *Clem. lib. 6. cap. 13. 18. & 26.*

2 Hereunto adde the Canons of the Eliberine Council, *Can. 6.* of Chalcedon, *Can. 14.* and of the sixth Synode, *Can. 72.* also of the Laodicean Council, *Can. 31. 32. 33.* of the fourth at Carthage, *Can. 71. 72.* and of the fifth Synode at Constantinople, *Sub finem sess. 3.*

3 Now

Fathers.

Tertullian.

3 Now let us heare the ancient Fathers speake. Tertullian saith, Heretiques must be compelled, not prayed to doe their dutie: for Heresie is not to be perswaded, but to be overcome by rigour. Tertul. Scorpiae. aduers. Gnost. Cap. 2.

Athanasius.

4 Athanasius hath these wordes. Arius, Eudoxius, and Patrophilus, when they write such things (Heresies) How, I pray you, are they not worthy of all punishments? Athanas. de Syn. Arim. Seleuc. & alij. Vide Apolog. 11. & Epist. ad Solitarios.

Augustine.

5 Augustine hath very excellent sayings to this purpose. Thinkest thou (saith he to Vincentius) No man ought to be forced to righteousness, when as thou readest that the Master said to his Seruants, COMPELLE ALL THAT YOU FINDE TO COME IN? And also that Paul was forced to receaue and embrace the truth by the great & violent compulsion of Christ; except thou iudge goods and landes dearer vnto men than their eyes? August. Epist. 48. Again, Where is now (saith he to Bonifacius) that, which these [Donatistes] harpe at so much? It is free for a Man to beleene, or not to beleene: what violence did Christ use? whom did he compell? Behold Paul, let them note in him Christ first compelling, afterward teaching; first striking, then comforting. Let them not mislike that they be forced, but examine whereto they be forced. August. Epist. 50. And citing that part of the 2. Psal. Be wise yee Kings, vnderstand yee that iudge the earth, serue the Lord in feare. But how doe Kings serue the Lord? (saith he) They serue him one way as they are men, and another way as they are Kings: as they be men, they serue him by lining faithfully;



fully; and as they be Kings, when they forbid and punish with religious severity those things which are done against the Commandements of God. As Ezechiah did serue him, by destroying the groues and temples of Idols; as Iosiah did, in doing the same things; as the King of Ninueh did, forcing the whole Citie to please God; as Darius did, by deliuering the Idoll into the power of Daniel to be broken; as Nabuchodonoxor did, restraining all his subiectes from blaspheming God, by a terrible and dreadfull decree. August. Epist. 50. And a little after he addeth; What man in his right minde will say vnto Kings; Care not you how in your Kingdomes the Church of God be either magnified or impugned, for it appertaineth not vnto you, who be either religious, or sacrilegious; seeing he cannot say vnto him, It appertaineth not vnto you, who within your kingdome be either honest or vn honest. Aug. *Ibid.* Furthermore, Gaudentius his reason, that the peace of Christ inuited such as were willing, but forced no man vnwilling, Augustine refuteth in this wise: Where you thinke that none must be forced against their willes, you are deceaued, not knowing the Scriptures, nor the power of God, which maketh those willing at last, which were unwilling at first. Did the Ninuites repent against their wils, because they did it at the compulsion of their King? What needed the Kings commandement, that all men should humbly submit themselues to God, but that there were some amongst them, which neither would haue regarded nor beleueed Gods message, had they not beene terrified by the Kings edict? This Princely power and auctoritie giueth many men occasion to be saued, which

though they were violently brought to the feast of the great house-holder, yet being once compelled to come in, they finde there good cause to reioyce that they did enter against their willes. August: contr. 2. Gaudensij Epist. lib. 2. cap. 17. And against Cresconis he saith, Kings serue God in this as it is commanded them, if within their dominions they command that good be done, and forbid euill to be done, not onely in those things which appertaine to humane societie, but also in those things which appertaine to Diuine Religion. Aug. lib. 4. contr. Crescon. Grammat. lib. 2. And when Petilian objected that no man must be forced by lawes to do well, or to belecue; Augustine replieth; To Faith indeede may no man vnwilling be forced, but yet by Gods iustice or rather mercie, the breath of Faith is chastened with the rod of affliction. Because the best things are freelic chosen with good liking; must not therefore ill deedes be punished by sincere lawes? You are not forced to doe well by those Lawes that are made against you, but forbidden to doe euill. Preposterous were discipline to reuenge your euill living; but when you first contemne the doctrine that teacheth you to doe well. And euen they which make laws to bridle your headdines, are they not those, which beare the sword, as Paul speaketh, not without cause, being Gods Ministers and executors of wrath on him that doth ill? August. contra literas Petilian, lib. 2. cap. 83. Who list to be farther satisfied that Christian Princes may and ought to compell their Subiects to the worship of God prescribed in his word, and punish the refusers, let him read at large the places aboue quoted in this Father.



6 Jerome treating vpon that place of the Apo- Ierome.  
stle, *A little leuen leueneth the whole lump*, saith; *Le-*  
*uen is but a small thing, a thing of nothing, but when*  
*it hath corrupted the whole lumpe, by his vigour*  
*whatsoeuer it be mingled with, is conuerted into the*  
*nature of it. Euen so peruerse doctrine hauing his be-*  
*ginning from one, at first findeth scarce two or three*  
*admirers, but by little and little the canker creepeth*  
*into the body, according to the vulgar prouerb, One*  
*scabbed sheepe infecteth a whole flocke: Wherefore as*  
*soone as the sparke appeareth, it must presently be ex-*  
*tinguished; the leuen must be remoued from the whole*  
*lumpe, the rotten flesh must be cut off, and the scabbed*  
*sheepe chased away from the fold; least the whole house,*  
*lumpe, body and sheepe, do burne, corrupt, putrifie,*  
*perish. Arius in Alexandria was but one little sparke,*  
*but because he was not presently oppressed, the flame*  
*thereof consumed the whole world. Hieronym. Comm.*  
*in Cap. 5, ad Galat.*

7 Gregorie Nazianzene saith, *When impietie* Greg. Naz-  
*beginneth to shew it selfe openly, we must resist it as* anzena.  
*much as we may, by sword, fire, or any other meanes,*  
*least we be partakers of the euill leuen, or consent vnto*  
*such as be infected with pernicious doctrine. Greg.*  
*Nazianzen in Orat. pro pace. Again in another place,*  
*Cut off the Arian impietie, cut off the pernicious error*  
*of Sabellius. This I say vnto the lay-men; this I say vnto*  
*the Clergie; and this I say vnto the Magistrates. My*  
*wordes fighting for the holy Trinity shall not haue as*  
*much efficacie, as thy Edict shall, if thou wilt repress*  
*such as are infected with pernicious opinions. Nazian.*  
*Homil. in dict. Euang. vide etiam Epist. ad Nestar.*

Ambrose.

8 I can not stand vpon particulars; The Reader may peruse these places. *Ambros. Epist. 32. ad Valent. Imp. Idem Orat. ad Auxentium de Basilicis non tradendis. Item in Cap. 10. Luca. Chrysostom. Homil. de Auarit. sub finem Tom. 5. Optat. Mileuit. contra Parm. lib. 3. Iren. aduers. Hares. lib. 3. Cap. 3. quem citat Eusebius lib. 4. cap. 13. & Niceph. lib. 3. cap. 30. Cyprian. Epist. 55. 64. 73. 74. and 76. Item lib. de lapsis, de Vnit Eccles. tribus locis, ac Test. ad Quir. lib. 3. cap. 78. Orig. in Apolog. Pamphili, & contra Celsum. Cyrill. Alexandr. lib. 1. Quod vnus est Christus.*

Chrysostome

Optatus Mileuit.

Irenæus. Cyprian.

Origen. And Cynill. Alexandr.

CHAP. V.

Reasons against Toleration and Permission of diuers Religions, from the ancient Fathers practise and carriage in their exemplar liues.

Toleration unlawfull by the Fathers practise. John the Evangelist.

1 **W**ORTHY the noting is that saying of S. Iohn the Euangelist, when he found Cerinthus in the bath: *Let vs flee hence, lest the Bath wherein is Cerinthus the Aduersarie of the truth, do presently fall downe vpon vs, and we perish:* as Irenæus testifieth, who saith that he heard it of the mouth of Polycarpus S. Iohns discipule. *Iren. aduers. Hares. lib. 3. cap. 3.*

Polycarpus.

2 Who addeth also, that Polycarpus, when Marcion the Heretique met him and said, *Doſt thou know me?* answered; *I know thee to be the first begotten Sonne of Satan.* So much (saith Irenæus) did

did the Apostles and their Disciples feare, that they would not communicate, no not in words and speech onely, with those that adulterated the truth. *Iren. ibid. vide Euseb. Hist. Eccles. lib. 3. cap. 22. & lib. 4. cap. 17. Niceph. lib. 3. cap. 3. & Euseb. lib. 5. cap. 19.*

3 Furthermore, Irenæus saith, that when Polycarpus heard any hereticall speeches, he presently exclaimed, O good God, into what times hast thou reserved me, that I should endure these things! and so with all speed would flie awaie from the place where he sate or stood hearing such things. *Epist. ad Florinum.*

4 Apollinaris reporteth, that in the times of Some Orthodox Christians, perlecution, when some Orthodoxe and catholique Christians were conuented together with some other infected with the heresie of the Cataphrygians, to giue testimonie vnto the faith; they dissented from them very much, and least they should any way seeme to giue consent vnto the madde and furious Spirit of Montanus and of those women his consorts, they could neuer be induced to communicate with them, no not vnto the last gaspe. *Apud Euseb. lib. 5. cap. 15.*

5 Origen vtterly refused to come to praierstogether with Paul the Heretique (as I thinke Samosatenus) and that because from his childehoode he had religiously and diligently obserued that Canon of the Church against Heretiques, and alwaies detested the doctrine of errour. *Apud Euseb. lib. 6. cap. 3.*

6 Dionysius Alexandrinus saith, that he received

ued a Canon of *Heraclas* the Bishop, that such as were accused and conuicted to conuerse much with Heretiques defending strange and erroneous opinions, were excommunicated out of the Church. *Apud Euseb. lib. 7. cap. 6.*

Marcellus.

7 According vnto this Canon, *Marcellus* Bishop of Ancyra, being as yet Catholique and Orthodoxe, would by no meanes be present at the Councils of Tyre and Ierusalem; nor at the consecration of the great Temple at Ierusalem built by Constantine; because he would auoid the societie and communion of the Arian Bishops. *Zozom. lib. 2. cap. 31.*

Liberius.

8 So also *Liberius* Bishop of Rome, in an Epistle vnto the Easterne Bishops, excludeth from the communion of the Church, all such as refused to curse Arius. *Socrat. lib. 4. cap. 3.*

Felix.

9 Neither was *Felix*, *Liberius* his successour, reprehended for any other cause, but because he vsed the companie and societie of the Arians. *Zozom. lib. 4. cap. 10.*

The people  
of Alexan-  
dria.

10 *Athanasius* testifieth of the people of Alexandria, that they chose to be sicke and endangered without visitation, rather than they would the Arians should come and visite them. *Athanas. ad Orthodox. de pers.* Also that some of the vulgar sort, when they were whipped and scourged by the Arians for not receiuing their heresie, said; *We communicate not with heretiques, whip as long as thou pleasest, but God will iudge thee for these things.* *Athanas. in Epist. ad Solitar.*

Placilla.

11 *Placilla* the Empresse, when the Emperour *Theodosius*

Theodosius senior desired to conferre with Euno-  
mius, dissuaded her husband very earnestly,  
least being perverted by his speeches he might fall  
into heresie. *Zozom. lib. 7. cap. 7.*

12 Lastly, the Zeale of the *Samosatensians* is wor-  
thy commendation, who when Euno-  
mian, being their Bishop, was washing himselfe in the  
Bath, notwithstanding he invited them to come in,  
yet would they not, but stood still speaking neuer  
a word, which the Bishop tooke as if it had beene  
done in honour of him: But as soone as he arose,  
and came out of the Bath, the Samosatensians think-  
ing that the water was infected with hereticall  
poyson, let it all runne out into the sinke, and com-  
manded fresh water to be powred for them. *Theod.  
lib. 4. cap. 14. Castodor. Hist. Tripart. lib. 7. cap. 16.*

The inhabi-  
tants of Sa-  
mosetum.

# CHAP. VI.

*Reasons against Toleration and Permission of di-  
uerse Religions, from the Acts, Lawes, Con-  
stitutions, Rescripts, Decrees and Edicts  
of Christian Emperours.*

**T**He first Christian Emperours being perswa-  
ded that diuerse Religions could not be exer-  
cised and professed in a Monarchie, without tumults  
and commotions in the Common-wealth, without  
certaine detriment to their Empire, and great pre-  
judice to their gouernment, enacted many seuer  
and wholesome lawes whereby they abolished all  
discrepant worship and contrary religions.

Toleration  
improved by  
the law of  
Christian  
Emperours.

Constantine.

1 Constantine the Great, as soone as he had embraced the Christian Profession, presently interdicted Sacrifices to be offered vnto Idols: and commanded that in euery Citie and region, the Idols should be pulled downe and burned. Which Decree he afterwards ratified with many good Lawes against all sorts and kinds of Idolatrie: whereupon many, euen in those times began to pull downe the Temples of the Idols. *Euseb. de Vita Constant. lib. 2. cap. 44. & lib. 3. cap. 52. & seq. & lib. 4. cap. 25. & 39. Socrat. lib. 1. cap. 14. Optat. Milenit. lib. 2. contr. Parmen.*

2 In like manner, Constantine vsed no lesse severity against the seuerall Sects of Heretiques: for hauing enfranchised the Christians, and made them free by a publique Decree; least the Heretiques should thinke that the same freedome appertained vnto them also, for that they vsurped the name of Christians, the Emperour wrote vnto Cæcilianus Bishop of Carthage, that he had taken order with Anylinus the Proconsull and Patritius his Vicegerent to restraine and punish such insolent and obstinate refractaries. *Euseb. lib. 10. cap. 6. Niceph. lib. 7. cap. 72.* Vnto this Law Augustine seemeth to allude, saying, *The same thing happened vnto the Donatistes, which happened vnto the Accusers of Daniel; Lyons denoured these, and lawes them, by which they would haue oppressed the Innocent, (Cæcilianus) vlesse through the mercies of Christ we say that those lawes are rather for them, which seeme to be against them, because by them many are corrected and healed. August. Epist. 50. ad Bonifac.* Again, *Constantine was the*



the first that ordained, that all their goods, that should be convicted of heresie and obstinately resisted vnitie, should be confiscate and sold. *August. Epist. 48. ad Vincent.* Yea, that the places of their assemblies and meetings should be confiscate. *August. Epist. 168. ad Januar.*

3 Again, Constantine disabled all Heretiques to make a will of their goods, or any way to bestow any thing vpon any man: yea he made them incapable of any legacies, or to enioy any thing any way bestowed vpon them. *August. lib. 1. contr. Parm. cap. 7. ult. & contra. Petil. lib. 2. cap. 92.*

4 Against the Arians he made this Edict; That for as much as Arius had chosen the wicked whom he would imitate, it was good reason that he also should beare ignominie and shame with the wicked: Wherefore, as Porphyrius for his impious bookes against Religion, had received his reward, to be obnoxious vnto eternall reproach, and his writings burnt and buried in obliuion; *Euen so it pleaseth vs* (saith this good Emperour) *that Arius and all his complices be tearmed Porphyrians; and whatsoever bookes any of them haue or shall compose, that they be presently burned, and that if any man be deprehended to saue or hide any of Arius his bookes, he be immediately put to death.* *Socrat. lib. 1. cap. 6. Zo. lib. 1. cap. 20. Niceph. lib. 8. cap. 25.*

5 Eusebius citeth a prolix Constitution of Constantine against all Sectaries and Heretiques whatsoever; wherein he vtterly prohibiteth the exercise of their religion, either in publicke or priuate places; commandeth their bookes to be burnt, their

goods to be solde, their houses to be pulled downe, and proscribeth them as Traitors to his person, and enemies to the Truth. *Euseb. de Vit. Constant. lib. 3. cap. 62. & 63.* Whereupon ensued the conversion of many Heretiques and Schismatiques, as Eusebius, Zozomenus, and Nicephorus testifie.

Constantine,  
Constantius  
and Con-  
stans.

6 *Constantine, Constantius and Constans*, the Sonnes of Constantine the Greate, decreed that no Sect should have libertie to exercise or professe their heresie; as Augustine recordeth. *August. Epist. 166.*

Valentinian I.

7 Of *Valentinianus I.* Augustine speaking vnto the Donatistes, saith; *Reade what Valentinianus hath commanded and decreed against you. August. Epist. 166.*

Gratian, Va-  
lentinian II.  
and Theodo-  
sius.

8 *Gratianus, Valentinianus II. and Theodosius Maior*, enacted, that all people within their dominions and iurisdiction, should vnsaindly embrace one Religion, euen the very same which Peter the Apostle taught the Romanes, which Damasus did then teach at Rome, and Peter at Alexandria: branding the contrary professors with the odious name of heretiques. *Theodoret. lib. 5. cap. 2. Zozom. lib. 7. cap. 4. Cod. Justin. lib. 1. tit. 1. de sum. Trib. l. 1.* And in the next law in this title, they ordaine, That no Heretique shall in any place beare office, to the end there might be given them no occasion to exercise the madnesse of their obstinate mindes. Also they antiquate and annihilate any priuiledge or indulgence that they had by any speciall rescript fraudulently extorted before. *Cod. Justin. lib. 1. tit. 1. de sum. Trinit. l. 2.*



9 Again, it is manifest out of Augustine, that Gratianus and Theodosius enacted some decrees against the Donatistes. *August. Epist. 166.* And Sulpitius Seuerus testifieth that for Priscillianus his sake onely, an Edict was granted by Gratianus that all Heretiques should be banished not onely out of all Churches, but also out of the confines of the Empire. Whereupon the Gnostique Bishops, distrusting their estates; gaue ouer willingly and departed, the residue being dispersed for feare. *Sulpis. Hist. sacra lib. 2. n. 69.* Also, Theodosius banished Demophilus the Arian Bishop out of the Constantinopolitan Churches. *Zozom. lib. 7. cap. 5. Niceph. lib. 10. cap. 8. Vide etiam Cod. Iustin. lib. 1. tit. 5. de Hæreticis. l. 2. Omnes vetita.*

10 Arcadius and Honorius the Sonnes of Theodosius, as also Constantius his sonne in law, perswading themselves, as Nicephorus witnesseth, that Theodosius got all his victories and other good success, because of his care for the Church, and seueritie against Heretiques, decreed as followeth: *We also by this our Constitution do establish and ratifie all paines, punishments and mulcts which our noble Progenitor of worthie memory hath ordeined and decreed against the pertinacious and obstinate Spirit of the Heretiques. Niceph. lib. 13. cap. 1. Cod. Theodos. l. 15. August. Epist. 166.*

Arcadius, Honorius and Constantius.

11 Theodosius Iunior sonne of Arcadius, and Theodosius Valentinianus III. Constantius his Sonne, established the like decrees: *Concerning all Heretiques (whose errors and names we execrate) that is, concerning the Eunomians, Arians, Macedonians, and all others*

Theodosius Iunior.

others, whose sects we are ashamed to insert in our holy Sanction, who haue diuers names, but one perfidiousnesse: we command that those things be ratified, obserued and kept, which our happie Grandfather and Fathers haue ordained and decreed. *Cod. Theodos. l. 51. Vide Ll. 35. 36. 43. 46. 56.* Againe, There can be no cure adhibited vnto desperate diseases: wherefore least these damnable sects do spread further, we ordaine by this our euer-during Sanction, that their goodes be confiscated, and that whosoener shall seduce any other man by his peruerse doctrine, he be destinated to the punishment of blood. *Cod. Theod. l. 46 Nouell. Theodos. de Ind. Haret. & Pag.* Lastly, they conclude their generall Lawes against Heretiques thus; We will and command all these lawes to be so straightly executed, that it shall not be lawfull for any Iudge to punish the crimes delated vnto him, either with no punishment at all, or with a lesse then we haue ordained, except he himselfe will suffer those things from which he saued others. *Cod. Theodos. l. 56.*

Now well,

Martianus,

12 *Martianus* the Emperour decreed that all Heretiques should be repressed with capitall punishment, and their bookes and writings burned. *Cod. Iustin. lib. 1. cap. 5. de Hareticis, lib. 8. Quicunq. §. 4. Nullum prater ea.* Who list to reade more of his penall lawes against Heretiques, I referre them to these places. *Euagr. Hist. Eccles. lib. 2. cap. 1. Niceph. lib. 15. cap. 1. & 5. Concilior. tom. 2. pag. 215.*

Leo I.

13 *Leo I.* as witnesse the Bishops of Egypt, ratified all the decrees of his holy Predecessours for the Church against Heretiques. *Epist. ad Leon. Imp. lib. 1. T. 2. pag. 215.*

14 So also did *Iustinus Senior*; who besides cut *Iustin Senior.*  
out the tongue of *Seuerus* the Heretique (who vsurped the seate of Antioch) for his blasphemous heresie; and caused him to saue his life by flight. *Niceph. lib. 17. cap. 2.*

15 *Iustinian* no sooner enioyed the Empire, but *Iustinian.*  
presently composed matters touching Religion and banished all Sectaries. And although *Theodoricus* King of the *Gothes*, an *Arian*, earnestly solicited the Emperour to grant the *Arians* libertie of their profession, and added threats in case of refusall: yet notwithstanding the good Emperour nothing appalled, continued still in his constant resolution. *Paulus Diaconus lib. 18. Niceph. lib. 17. cap. 9. Vide Iustin. Nouell. 42.*

16 *Iustinus Iunior* held the same resolution and *Iustin Iunior.*  
constancie, as appeareth by his Epistle, registred by *Nicephorus Callistus. Hist. Eccles. lib. 17. cap. 35.*

17 *Constantinus Pogonatus* confirming the Decrees of the sixth Synode, added grieuous penalties *Constantinus Pogonatus.*  
against the refractarie *Heteroclitres. Synod. 6. sess. 18.*

18 *Alexius* the Emperour, is said to cause one *Alexius.*  
*Basilius*, either a Physitian or a Monke, to be burned for Heresie at Constantinople.

19 Vnto these I will adde one memorable example of the worthy and famous Prince King *Edward the Sixth.*  
*Edward the Sixt*, of whom it is noted, to his great commendation, that fewe or no Sermons were preached at his Court, but he would be at them; and againe, that he was neuer present at any commonly, but he would excerpt or note them with his owne hand. This godly King being dealt with by

his Counsellours, that the Lady Mary, his owne Sister, which succeeded in the Kingdome, might be tolerated to vse her conscience in Religion; his Answer and resolution was negatiue: So doth Master Foxe report in the Acts and Monuments in these words. *In the daies of King EDWARD the VI. Carolus the Emperour made request to the said King and his Counsell to permit Lady Mary to haue Masse in her house without preiudice of the Law. And the Counsell on a time, sitting vpon matters, of policie, hauing that in question, sent Cranmer then Archbishop of Canterburie, and Ridley then Bishop of London, to entreate the King for the same: Who comming to his Grace alleadged their reasons and perswasions for the accomplishing thereof. So the King hearing what they could say, replied his answere againe out of the Scriptures, so groundedly, grauely, and fully, that they were enforced to giue place to his replication, and grant the same to be true. Then they after long debating in this manner with his Maiestie, laboured politiquely in an other sort, and alleadged what danger the denying thereof might bring to his Grace, what breach of amitie of the Emperours part, what troubles, what unkindnesse, and what occasions sundry waies it would enforce, &c. Vnto whom the King answered, willing them to content themselues, for he would (he said) spend his life and all he had, rather then to agree and grant to that he knew certainly to be against the truth. The which when the Bishops heard, notwithstanding they vrged him still to grant, and would by no meanes haue his nay. Then the good King seeing their importunate suite, that needes they would haue his Maiestie*  
*grant*

grant thereto, in the end his tender hart bursting out in bitter weeping and sobbing, desired them to be content. Whereat the Bishops themselves seeing his zeale and constancie, wept as fast as he, and tooke their leaue of his Grace: and comming from him, the Archbishop tooke Master Cheke his Schoolemaster by the hand and said. Ah Master Cheke, you may be glad all the daies of your life, that you haue such a Scholler for he hath more Diuinitie in his little finger, then all we haue in all our bodies. Thus farre Master Foxe. *Acts and Mon. Tom. 2. pag. 1295. Col. 2. edit. Anni 1583.*

## C H A P. VII.

That most of these Lawes against Toleration and mixture of diuers Religions, were promulgated at the instance and request of the Auncient Fathers. And that when the Emperours began to slacke the execution of Iustice, to be indulgent and to collude with Herctiques, they were either greatlie blamed, or, at least, admonished by them. Also the Cause wherefore some Emperours were more conuiuent and indulgent towards Heretiques.

**T**HESSE Lawes and Edicts against Heretiques, were not onely approued by the Auncient Fathers: but, for the most part, enacted and decreed at their suite and entreatie; as may be manifestly

The Fathers procured Lawes to be enacted against Toleration.

festly gathered, for that after every Generall Synode new Lawes were published by the Emperours against the new Heretiques, no doubt at the request of the said holy Fathers.

1 *Aurelianus* a heathen Emperour made a decree against *Paulus Samosatenus*, at the request of the Fathers of the Synode at Antioch. *Euseb. Hist. Eccles. lib. 7. cap. 24. Niceph. lib. 6. cap. 29.*

2 *Constantine the Great*, seeing he executed the sentence of the Nicene Synod concerning the burning of *Arius* his bookes, at the instance of *Alexander Bishop of Alexandria*, as *Socrates*, *Zozomenus* and *Nicephorus* doe testifie; Who doubterh but that by the instinct of the Fathers of the same Synode, he published that Constitution against *Arius*, which he sent to all Bishops throughout the world? *Socras. lib. 1. cap. 6. Zozom. lib. 1. cap. 20. Niceph. lib. 8. cap. 18. & 25.*

3 *Theodosius Maior* after that the Arian and Macedonian Heresies were condemned in the second Oecumenicall Synode, and in the first at Constantinople, made a Constitution, that the Arians should be expelled out of the Churches, and who-soever did not acknowledge Christ to be equal with God his Father; and that the Catholiques should be substituted in their places, at the entreatie of the Fathers of those assemblies. *Niceph. lib. 12. cap. 13. & 15.*

4 The same Emperour, at the request of the Ephesine Synode, published many Edicts against *Nestorius*, whereby he banished him, caused his followers to be termed Eunomian Heretiques, decreed that



that his bookes should be burned : as is manifest by the Councils Epistle vnto the Emperours Theodosius and Valentinianus. *Ex actis Concil. Ephesini ab Ant. Contio editis.*

5 The 7. Councell of Chalcedon, in their very Acts, exclaimed, *Let Dioscorus the Egyptian Heretique be banished*: and wrote letters vnto the Emperours Valentinianus and Martianus, saying: *This verily we teach your godly Empirie, that you might consider both his (Dioscorus) malice, and the sinceritie of the iust sentence (we take God to record) pronounced against him. For our parts, we haue done our duetie, and we beleue that you are most godly, and most Christian Emperours, knowing the horreur of your venerable auctoritie against euill men, and what care you haue of Ecclesiasticall peace.* Vpon the receipt of which letters, those seuerer lawes were decreed against the Heretiques, which are registred among the acts of the said Councell. *Act. 2. Concil. Chalced. Tom. 2. Concil. Act. 3. & 16.*

6 But if at any time the holy Fathers saw the Emperours mindes changed, or any thing inclined to remissenesse towards Heretiques, or any way to collude or fauour them, they presently dissuaded them, sometimes by milde admonitions, and sometimes by seuerer increpations and censures. So at the counsell of Atcholius Bishop of Thessalonica, who affirmed that the East swarmed with Heresies, partly through the lenitie of Constantius, and partly through the improbitie of Valens, Theodosius sent his edict against Heretiques from Thessalonica to Constantinople, whereby Demophilus was expelled,

The Emperours admonished by the Fathers.

led, and Gregorie Nazianzen surrogated into his office. *Zozom. lib. 7. cap. 4. Nicoph. lib. 12. cap. 6. 7. & 8.*

A memorable  
fact of Am-  
philochius.

7 When the Arians by diuerse deceits laboured to alienate the Emperour Theodosius his mind from fauouring the Catholiques, to thinke better of their faction; and had preuailed so farre, that vnlesse the Empreffe Placilla (as we haue noted before) had dissuaded her husband, he had admitted the crafty, eloquent and learned Eunomius to conferre with him: *Amphilochius* Bishop of Iconium, a venerable Olde-man, went vnto the Emperour, and beseeched him to expel the Arians out of his territories; which when the Emperour differed to do, as a thing too rigorous and seuer, and had put off that businesse vntill some other time, the Reuerend *Amphilochius* departing quietly, inuented this memorable stratageme. Being called into the Court together with some other Bishops, he saluted the Emperour with all awfull respect and dutifull reuerence; but drawing neere vnto *Arcadius*, the Emperours Sonne, who then also was newly chosen Emperour, he spake very familiarly vnto him, and stroaking his head, said; *Good morrow thou also, my Boy.* The Emperour perceiuing his rusticall carriage and rude salutation, would haue taught the Bishop how to salute his Sonne in better sort; but *Amphilochius* replied. *No, no, the honour that I haue done him is good enough for him.* Whereat the Emperour falling into a rage, commanded with many reproachfull tearmes, to haue away the olde doting foole. Then the reuerend Father, as he was carried away, said; *See thou,*

thou, o Emperour, how thou canst not indure any iniurie done vnto thy Sonne, but art enraged because we haue not honoured him sufficiently: Euen so it behoueth thee to consider that the celestiall Emperour, the Father of the onely Begotten, is angry at those which will not giue his Sonne the same honour with himselfe, but presume to robbe him of his glory, affirming that he is inferiour and lesse then the Father. The Emperour considering whereto the fact tended, and admiring his graue and wise speeches, commanded him to be brought againe, fell downe at his feete and craued pardon. And being thoroughly confirmed by Amphilochius his sayings, he enacted new lawes against the Arians, whereof we haue spoken before. *Zozom. lib. 7. cap. 6. Niceph. lib. 12. cap. 9.*

8 Also, when *Valentinianus 11.* being seduced by his mother, an Arian, had published a decree, wherein he commanded that the Churches might be deliuered vp vnto the Arians, *Ambrose* resisted the Emperour to his face at Millan, and refused to deliuer vp his Church, saying: *We giue vnto Caesar that which is Casars, and to God that which is Gods. Tribute is due vnto Caesar, we denie it not; But the Church is Gods: wherefore we may not yeeld it vnto Caesar, because the Temple of God cannot be Casars right. Ambros. Epist. 32. ad Valent. Imp. & Orat. in Auxent. de Basilicis non tradendis. Et Epist. 33. ad Marcellam.* The places are worthy the reading.

The courage  
of Ambrose.

9 What shall I speake of *Chrysostome*? The Arians were permitted to hold a Synode within his City: wherefore he hauing gotten fit opportunitie,

when the Emperour *Arcadius* was come to the Church: Tell me, saith he, O Emperour, whether if any man would insert base and abiection stones into that faire and specious Crowne, which thou wearest upon thy head, wouldest thou not be offended with him? The Emperour yeelding, *Chrysostome* replied; Well, dost thou not thinke that the Emperour of heauen will be offended, if in a godly city, which is sincere and sound, a scabbed and infectious member be permitted to inhabite, seeing it is required of euery one, either that he be conuerted, or that he be banished? When the Emperour heard these things, he sent for the chiefe of the Arians, and commanded them, if they would not relinquish and abandon their wicked opinions, to depart and begone presently. *Symeon Metaphrast. in Vita Chrysof.* The same Father resiste *Gaias*, a barbarous Arian captaine, in the Emperours presence. *Niceph. lib. 13. cap. 5. & 6. & Chrysof. Homil. de Auaris. sub finem Tom. 5.*

10 I omit, for breuities sake, to relate how *Athanasius* resisted *Constance*, in the same quarrell, as appeareth out of his 2 *Apologie*.

But let vs consider what it was that sometimes caused the Emperours to be negligent and remisse in executing their Office, and how they were either induced or seduced to fauour Heretiques, or to conclude with them. The causes in many were.

I The goodnesse of their nature and mildnesse of their disposition and clemencie. But Magistrates must either do iustice, or cease to be magistrates.

II Improuidence, for they thought that Heresies would vanish and fall of themselves; and that at length

The causes  
wherefore  
some Empe-  
rours were re-  
misse and in-  
dulgent to-  
wards Hete-  
riques,

length Heretiques would cease and returne vnto the Church by the examples of Godlie men, especially of the Prince.

III The Scythicall immanitie of their predeceffours against the Catholiques; which that they might auoid, they fell into dissolute clemencie; whereof many haue repented themselues afterwards.

IIII The wicked aduise and counsell of corrupt Courtiours caused others to offend, who rashly beleueed them in all things. So *Constantia*, *Constantines* Sister, and *Eusebius* the Bishop of Nicomedia deceiued the Emperour, aduising him to restore Arius and his Complices, that were banished by the Nocene Councell; which he did. *Socras. lib. 10. cap. 25.*

V Feare of greater mischief and shame hindered some of them from proceeding against Sectaries. So *Arcadius* was about to grant the Arians a Church, at the entreatie of *Gainas* a barbarous Captaine, had not *Chrysostome* confounded that ruffian before the Emperours face. *Niceph. lib. 13. cap. 5. & 6.*

VI *Heraclius Caesar*, being imprudently carried away by some Bishops into the opinion of the Monothelites, when that Heresie was afterwards condemned in the Councell of Ierusalem, the Emperour, because he would auoid the opinion of inconsistency, being ashamed to recant, became a meere Neutrall, and held neither one way nor other.

Heerein may our Christian Kings behold, as in a glasse, the rockes of offence, whereat some of the

ancient Emperours impinged, that they may beware and auoide them, and take heed least they in like maner, by licentious impunitie, seeme to fauour Sectaries and Heretiques.

## CHAP. VIII.

*Of the certaine danger, mischiefe, inconueniences and confusions, which Toleration and mixture of diuers Religions bringeth vnto the Common-wealth. And how the iudgements of God prosecuted such Magistrates as permitted licentious profession, and also the Common-weales wherein such dissolutenesse hath beene exercised.*

Toleration  
very dangerous.

**T**HAT Toleration and mixture of diuers Religions is very dangerous vnto any established Common-wealth, may be proued, as well by the example of all well-ordered States, which could not endure innouation in Religion, because euery thing naturally abhorreth from that which is pernicious and hurtfull vnto it: as also by many impregnable reasons.

Ethnikes  
could not endure it.

**I**The Pagans could not abide to alter their ancient receiued Religion: because, as Cicero testifieth, *Religion being once changed, the confusion of Ciuill life will soone follow. Cic. Act. 6. in Verrem.* Heereupon was that law enacted, *No man must worship strange gods. Inter Leg. 12. Tab.* And the enemies of Soerates seeking any calumnie to put him



him to death, inuented no other, than that he seemed to disturbe their ancient Religion, and to bring in new gods.

2 Hence arose the persecutions against Christ, his Apostles, and the primitiue Christians: because the Aduersaries perswaded themselves that diuersity of worships could not be admitted without great commotions, and detriment vnto the Empire. The Pharisees say of Christ; *This man doth many miracles, If we let him alone, all men will beleue in him, and the Romanes will come and take away both our place and the nation.* Ioh. 11. 48. Againe, they calumniate him saying; *We haue found this man peruertering the nation,* &c. Luc. 23. 2. So also after Christs ascension, the Gentiles accused the Apostles saying; *These men trouble our city, And preach ordinances which are not lawfull for vs to receiue, nor to obserue, seeing we are Romanes.* Act. 16. 20.

Persecution  
from Tolera-  
tion.

3 Again, as the Soule governeth the Body, and the body yeeldeth obedience and defence vnto the Soule, as vnto his gouernour; So Religion is as it were the soule vnto politique regimēt, which should guide the same; and politique Regiment ought to yeeld the duties of obedience and defence vnto Religion. Wherefore if Religion be endangered or corrupted with the soule contagion of licentious profession; what hope can there be that the ciuill government can long continue inuiolate?

Ciuill govern-  
ment cannot  
continue long  
without puri-  
tie of Religi-  
on.

4 Diuersitie and dissention in Religion dissolueth the bonds of obedience, of loue and amitie amongst Subjects; for it breedeth exacerbation of

Toleration  
dissolueth the  
bonds of  
obedience.

minde,

minde, and causeth diuision and distraction of affections; and consequently prepareth way to tumults, vproares, seditions, massacres and ciuill wars, whereby the state of the common-wealth is utterly ouerthrowne.

It was the  
forerunner of  
the ouerthrow  
of the Empire.

5 Toleration of diuerse Religions and immunitie of profession hath bene the fore-runner of the confusion and ruine of the greatest states, as appeareth in the Empire.

Of Iurie.

6 So also God permitted Iurie to abound with diuersitie of Sects in the daies of Herode; as the *Sadduces*, the *Essenes*, the *Pharisees*, the *Herodians*, that is, Courtiers which were of all Religions, or rather of no Religion, wholly depending of their Princes pleasure; when he purposed to destroy the Iewish Common-wealth, and to bring all in subiection to Christ.

Heathen Em-  
perours per-  
mitted tolera-  
tion, to roote  
out Christian  
Religion.

7 It hath bene the cause also of the confusion, defection and ruine of the most famous and flourishing Churches, and a supplanter of Religion. For the Pagan and Apostata Emperours, because they would supplant the true Christian Profession, granted libertie and immunitie vnto all Sects of Heretiques.

8 So *Iustine Martyr* complaining vnto *Antoninus Pius* writeth: *All they who proceede from these (Synon, Menander and Marcion) are in deede called Christians, as all Sects of Philosophers are termed by one generall name. And whether they be infamed with those odious lies, of putting out the lights, promiscuous companie and denouing of humane flesh, we know not; but this we certainly know, that not*

one of them is put to death by you. *Iustin. Mart. Apolog. 2.*

9 So *Apollinarius* the Hieropolitan speaking against the *Cataphrygians*, saith: Is there any one of the disciples of *Montanus* and of those foolish women his complises, who ever suffered persecution at the hands of either Jew or Gentill? Certainly not one. *Apud Euseb. lib. 5. cap. 15.*

10 So *Cyprian* speaketh; What saith the *Nonatian* Heretique to these things? Do you acknowledge which is the Church, who is the Minister of God and of the house of Christ, who be those Servants of God whom the Diuell vexeth, who be those Christians whom Antichrist impugneth? He seeketh not to overcome those whom he hath already conquered, nor careth to foile whom he knoweth are his owne; &c. *Cypr. Epist. 57. ad Corn.* And in another place, The enemy of Christ impugneth and persecuteth none but the Souldiers of Christ; he contemneth and passeth by the Heretiques who are foyled and become his Champions. *Cypr. Epist. 58. ad Lucium.*

11 So *Constantius* the Arian Emperour tolerated other small Heresies, as his Sisters, to vomite their blasphemies against Christ, but persecuted only the Christians, as *Athanasius* testifieth. *Athanas. Epist. ad Solitar. Zozem. lib. 4. cap. 19. & 26.*

12 So *Julian* the Apostata, at the request of *Rogatianus* and *Pontius* graunted libertie of perdition (these be *Augustines* words out of *Optatus Milentianus*) unto the Sect of *Donatus*; and then gave up the Churches unto Heretiques, when he restored the Temples unto Diuels; thinking by that meanes to roote

out the Christian name from the earth, if envying the unitie of the Church, from which he fell, he freely permitted all sacrilegious dissention. *August. Epist. 166. Opat. Mileuit. contra Parm. lib. 2.*

*Basiliscus.*

13 So *Basiliscus* freely tolerated whomsoever he thought would resist the Orthodoxe and Ecclesiasticall doctrine. *Niceph. lib. 16. cap. 2.*

*Constantinus Copronymus.*

14 So *Constantinus Copronymus* persecuted Christians onely, and tolerated Iewes, Magicians, Pagans, and all sorts of Heretiques. *Zonar. Annal. lib. 3.*

*Nicephorus.*

15 So the Emperor *Nicephorus*, to the ende he might spare the Maniches, gaue freedome of profession vnto all Sectaries, and vexed onely the Catholiques. *Paul. Diacon. lib. 24.*

*Theodoricus.*

16 So *Theodoricus* King of the Gotthes granted the Arians a toleration, putting *Symmachus*, Patriarch, Iohn Bishop of Rome to death, and banishing *Boëtius*, and afterwards killing him also. *Sigebert. in Chron.*

*Toleration  
speaketh out  
all Religion.*

17 Furthermore, if Shepheards did suffer their sheepe to wander vp and downe the mountaines; would they not become a pray vnto Wolves? If a shippe be carried with euery waue and puffe of winde, without direction of the Pilotte, should it escape shipwracke? If the Magistrate permitted his Subiects to gouerne euery man himselfe and his familie; could such a diuided regiment long endure? So, if euery Sect be tolerated to professe what they list without restraint; who seeth not that such wicked licence tended to abolish all Religion?

18 Besides, Nothing can be more vnwise and dangerous

dangerous to Kingly State, then to vse Ministers of diuerse affections in Religion: as well because they can hardly liue peaceably among themselves without simulation; as also because his fidelitie that is contrarily affected in Religion may iustly be suspected; seeing he reputeth the King an enemy to God and all godlinesse.

Toleration dangerous to Kingly estate.

19 Also, Nothing can be more intolerable and pernicious vnto the Subject, then toleration; partly because that Iustice cannot be sincerely and diuinely administred by Officers of contrary Religion; and partly because of the continuall daunger wherein they stand to be infected with heresie: for it is hard to touch pitch, and not to be defiled therewith.

Pernicious to Subjects.

20 Toleration causeth a diuision betwene God and vs, it prouoketh Gods curses, his plagues and iudgements vpon that King or Prince, who being carelesse of Religion, tolerateth Heretiques & Idolaters; and also vpon that kingdome or Commonwealth, where Heresie and Idolatrie is exercised.

Toleration prouoketh Gods plagues.

21 Theodoret, and after him Nicephorus, speaking of Constantius, say: At that time when he heard that Iulian, whom he had declared Caesar of all Europe, began to conspire and moue sedition against him, that had extolled him to so great honour; departing from Syria into Cilicia, he fell into an Apoplexie and died. Because he kept not the heritage of his Fathers pietie whole, he was destitute of that helper which his Father had ordained for him: wherefore he grievously and bitterly lamented that he had changed Religion. Theodoret. lib. 2. cap. 31. Niceph. lib. 9. cap. 50. & lib. 10. cap. 1. For he repented of three things, al-

Emperours plagued for toleration. Constantius.

though all to late, as Greg. Nazianzen testifieth.  
 1. That he had elected Iulian to be Caesar. 2. That he  
 had banished Athanasius. 3. That he had changed  
 Religion. *Naz. in vita Arth. & apud Nice. priori loco.*

Iulian.

22. Also, *The death of wicked Iulian* (as Theodorot speaketh) declared his temeritie and impietie in granting toleration to the Gentiles and to all Heretiques. For going ouer into Persia to warre against the Christians, vpon the sudden he was wounded with an arrow, which he tooke out of his body, and filling his hand full of blood, he threw it vp into the aire crying out, *Thou hast ouercome o Galilean,* (so this blasphemous dogge termed our blessed Saviour) *thou hast ouercome* and so died presently. *Theodor. lib. 3. cap. 20. Niceph. lib. 10. cap. 34.*

Valens.

23. Likewise Valens, that great fauourer of Heretiques, being in great distresse, was forsaken of his brother Valentinian, who sent him answere, that it was not lawfull to *ayde him that fought against God*; and refusing the counsell of Terentius and Traiane his Capraines, and of Isaac Bishop of Bretonia, who told him that *fighting against God, he must needs be destitute of Gods helpe*, would notwithstanding desperately fight against the Barbarians; and sending his armie to the battaile, he withdrew himselfe into a village hard by expecting the euent of the field. But his Soldiers being not able to stand in the Barbarians face, turned their backs and fled: the Barbarians pursuing after them made a great slaughter, and comming vpon the village where Valens was, they burned it together with the Emperour. *Theod. l. 4. cap. 28. Niceph. lib. 11. c. 49. & 50.*



24 *Basiliscus* the Tyrant being by Gods iudgements betrayed by his owne Captaines, and deliuered into the hands of Zeno the Emperour, was sent into Cappadocia, and there murdered with his wife and children. *Niceph. lib. 16. cap. 8.*

25 Having spoken of the Emperours on whom God shewed his iudgements, for wicked toleration and collusion with Heretiques; it remaineth to speake a word or two of common-wealthes, which in like maner were punished by diuine wrath.

26 Constantius in fauour of the Arians calling diuers Synods; at *Nicomedia* when there was a Synode congregated, a sudden earthquake ouerthrew almost all the buildings in the citie, together with the temple that had beene but lately built, and the citie walles; wherewith infinite numbers were slaine; and the timber taking fire by reason of the furnaces, baths, and shops of artificers, the whole Citie seemed as it had beene but one bonfire. *Nice. lib. 9. cap. 39.*

27 During the raige of Iulian the Apostata, The Roman God sent diuers calamities into the *Roman Empire*: inso much that it was not safe for men to tarrie within dores, by reason of earthquakes, nor to walke abroad by reason of great tempests of thunders, lightnings, haile &c. The citie of *Alexandria* was ouerflowne and drowned with the sea. Also at other times the drought was so great, that it killed all fruits, and infected the aire, whereupon ensued such a famine, that men were faine to feed on beasts foode; which ended with a pestilence and very great mortalitie.

Nicaea.

Seruia.

Nicomedia.

38 Of Valens his times thus writeth Nicephorus. *After the warre against Procopius, there fell haile, as big as great stones, and there were such earthquakes in diuers places, which did very great harme in many countries, but quite ouerthrew Nicca a citie in Bithynia. This was the twelfth yeare after the Subuersion of Nicomedia. And not long after by another earthquake Seruia a citie in Hellespont, was vterly destroyed. And a little after, shewing the cause of these calamities, he addeth; This haile and earthquakes, as most men thinke, proceeded from the anger of God against the Emperor, because he banished many Bishops, and was about to put to death, whoeuer did not subscribe vnto the opinions of Eudoxius. Niceph. li. xi. c. 5.*

## CHAP. IX.

*A Consideration of an Epistle apologeticall written by a Puritane-Papist, in fauour of Protestants, Papists, and those of the Reformation.*

**H**Avinolaide downe such Reasons, as (in my simple opinion) may moue any reasonable, moderate and sober man fearing God, to detest factious Toleration: it remaineth to answer the arguments of the contrarie Paradox, which because they are couched together in a small Pamphlet lately cast abroad to moue sedition, I will briefly examine that whole Tractate *ab ovo ad malum*, as they say.

It is a litle booke in 8°. containing 3. sheets of paper: the number of euery folio shalbe set in the margin in his due place; the former side or face shalbe distinguished

distinguished by the letter (a) and the latter by (b).  
The Title is this;

(a) AN EPISTLE, OR APOLOGIE Fol. 1.

<sup>1</sup> of a true and charitable brother of the reformed Church in fauour of Protestants, Papists, and those of the Reformation, for a <sup>2</sup> more moderat course of proceeding in matters of Religion, by searching the Scriptures, and examining their Spirits for the sense, and true meaning of them by a peaceable conference, and such easy meanes as were practised in the Apostolicall, and Primisive Church for planting the faith, and rooting out of error, tending to <sup>3</sup> vnitie of Religion, loyalty to the Kings Maiestie, <sup>3</sup> He speaketh by contraries, increase of honour to him and his posterity, and good of the Common-wealth.

<sup>1</sup> Yea rather, of a false, idolatrous and vncharitable Papist.  
<sup>2</sup> As if the proceedings against Papists hitherto were immoderate.  
<sup>3</sup> He speaketh by contraries.

ANSWER.

A CERTAINE Stranger comming on Embassage vnto the Senators of Rome, and colouring his hoarie haire and pale cheeks with vermillion hiew: a graue Senatour espying the deceit, stoode vp and saide: *What synceritie are we to expect for at this mans hands, whose lockes and lookes and lips doe lie?* So the Libeller counterfeiting a sweete voice as Iacobs, but hauing rough hands as Esaus, styling himselfe a true and charitable Brother of the Reformed Church, being indeed an old Idolatrous Papist that hateth to be reformed, what synceritie are we to looke for at his hands that so notablie dissembleth his religion, euen at the first entrance? But for all his cunning, as Sibboleth bewraied an Ephraimite. *Iudg. 2. 6.* so the Libellers style, his words and phrases, among many

The author of the Epistle, a dissembling Hypocrite.

many other euident reasons, describe that he is an admirer of the Decretall doctrine; which appeareth as well out of this very Title, as out of the Booke it selfe.

Arguments  
that the Au-  
thor is a Pa-  
pist.

I. Out of the Title, 1. By those words, *true and charitable Brother of the Reformed Church*; which it is not likely that any man would affirme of himselfe. 2. Out of these words, *by searching the Scriptures, and examining their Spirits for the sense* &c. which is not the vsuall style of any Protestant. 3. Because he distinguisheth betweene *Protestants*, and them of the *Reformed Church*; which no Reformer euer did.

II Out of the Booke it selfe. To omit his style, words, or phrased of speech; it appeareth he is a Papist. 1. Because he citeth the Scriptures in Latine after the vulgar Translation; as fol. 1. b. 2. a. 3. a. 4. b. 5. b. 11. a. &c. 2. Because he braggeth of the number and multitudes of Papistes. fol. 2. b. 9. b. 3. Because he speaketh of the late Queene without any reuerence, fol. 3. b. 6. a. 21. a. 22. b. and sometimes with contempt and reproach fol. 9. b. 22. b. 4. Because he speaketh promiscuously, sometimes in the person of a Puritane, fol. 2. b. &c. sometimes in the person of a Protestant, fol. 4. a. 8. b. 19. b. 23. a. and sometimes discloseth himselfe a plaine Papist. fol. 13. a. 20. a. 5. Because he vrigeth the diuision betweene Protestants and Puritanes, to be *not in ceremonies onely, but in substantiall points of faith*. fol. 4. a. which the Puritanes do not affirme. 6. Because he tearmeth the Kings coronation and vnction, *Papisticall ceremonies*, fol. 4. b. which Puritanes do not. 7. Because

7. Because he slandereth and beliieth his Maiestie to take upon him the title of Supremacie (he meaneth Supream head of the Church, for otherwise the Puritanes neuer denied his Maiesties lawfull Supremacie in all causes Ecclesiasticall and Ciuill) in matters of Religion. fol. 5. a. 8. Because he slandereth the kingdome to containe all Sects of Religion. fol. 6. a. 9. a. 10. b. 19. b. 9. Because he slandereth the Queenes gouernement, and saith that Papistes are faithfull to God in their Religion. fol. 6. a. 11. a. &c. Which Puritanes cannot endure. 10. Because he maketh the Puritane to speake phanaticallie, and to contemne the Booke of articles. fol. 8. b. 9. a. yea and sometimes falsly to accuse himselfe of sedition and treason. fol. 14. b. 11. Because he speaketh disgracefully of Bishop Iewell and fauourably of his Aduersaries, fol. 13. a. 12. Because he praieth that Iewels Challenge may be prosecuted in all points; which no Puritane doubteth of. fol. 13. a. b. 13. Because he glanceth at the Queene for protecting the Netherlanders. fol. 18. a. b. 14. Because he beliieth Luther, to haue dealt with the Germans, to call in the Turke. fol. 20. a. 15. Because he witheth the Kings Maiestie to keepe friendship with the Pope himselfe. fol. 21. b. 16. Because he desireth marriage with Spaine. fol. 23. a.

But to leaue the Auctor as he is, a Machiauellian Hypocrite, let vs come to the Libell, and examine how Toleration tendeth to vnitie of Religion, Loyaltie to the Kings Maiestie, &c. as is pretended in the Title.

**W**Orshipfull and my louing brother in the Lord, I haue receiued your louing aduertiſement, by writing, and I honour you the more aſwell for that I ſee thereby your ſincere affection continued towards me, as alſo for your ſingular zeale euer to maintaine the Goſpell. In which reſpects I take in good part your ſeuere reprehension and diſtaſt of the aduiſe I lately giue for a milder courſe in matters of (b) Religion, then hath beene for many yeares in this Realme followed. Whereat you proteſt to reme[m]ber ſtill my friend (notwithſtanding our difference in opinion touching this point) therein appeareth your well grounded affection and love towards me, and I could wiſh that all our brethren would keepe the ſame courſe of charitie towards all men, howſoeuer they differ from vs in ſenſe or opinion. So ſhould we beare the marke of true Religion, and by this badge be knowne to be Chriſts diſciples if we love our Enemies. Chriſt commaunded vs to love our neighbour, and declared, as you know, that the Samaritan was neighbour to the Iewe, and th[er]efore not to be excluded from his love, howbeit otherwiſe he could not communicate with him in diuine affaires. Your zeale is commendable: in that you ſay with Paul: Vinam abſcindantur qui vos conturbant, for with him you may ſo pray that they which withſtand and kinder the courſe of the Goſpell were cut off and rooted out: But in that you wiſh them to be cut off by the ſword, and I contrariwiſe by the force of Gods word, in this our opinions are different. (a) Wherefore my drift is in this Apologie and defence, firſt to ſet downe plainly my opinion, and then to lay open the reaſons that moued me thereto. And ſo to come to the matter. I wiſh with you and pray as Chriſt himſelfe did, that all the Kings Maieſties ſubiects may be made one in Chriſt, to acknowledge all one God, to embrace all one Faith, to liue under the rules of one Law, and ſo to agree, if it may be, in will and affection that we may be all, Cor ynum, & anima vna, One hart and one Soule, and this we both agree to be beſt not onely in regard of the Soules health, and eternall ſaluation,

but



but also for the civill policie and temporall government of his Maiesties Dominions. For whoſoever would wiſh or ſeeke to <sup>1</sup> nonſiſh diuiſion in any ſort, as he cannot be of God, ſo is he not to be accompted a good gouernour, or right poliſtician. In our laſt aſſembly at London it was our prayer, as you may well remember, that the Kings Maieſtie (exalted to ſo great a Monarchie and government of ſo many <sup>2</sup> kingdomes diuerſly ſorted, and affected in Religion) might haue that graciouſ vertue of the Adamant ſtone to draw vnto him, and (b)winne to vniſy in Faith the people of diuerſe nations ſo committed to his charge. For who of vs all doth not deſire from his hart that the <sup>3</sup> Proteſtants, and Papiſts of England, which are many in number, and the Papiſts of Ireland, where there are <sup>4</sup> fewe or none other, and the Nobilitie of Scotlind, of the which <sup>5</sup> ſmall number incline that way, would come with vs to the pure light of the Goſpell, and to our reformed Churches. You remember the Profeſſion of Faith, which to this intent and purpoſe we procured to be ſet forth in Print at his Maieſties firſt ingreſſe into this Realme, but it preuailed not, and had it not been the reſpect was borne his Maieſtie, it had bene controuled as it was miſliked both by the <sup>6</sup> Proteſtant, and Papiſt. And ſince that to further and aduance our cauſe, and to proceede in the ſame purpoſe, we haue in peaceable manner done what in vs lyeth. Let vs hold on the ſame moderate courſe, and ſtrive to preuaile, not by the temporall ſword of his Maieſties power, but endeavour to overcome by the eternall ſword of Gods holy word. Which though it be ſuete, and not violent, yet is it a two edged ſword. (a) that cutteth on enery ſide and pierceth more deeply to winne the hart of man and alter his vnderſtanding for planting the Goſpell, then any humane force whatſoener. I agree further with you, that as it is a point of good huſbandry to weede the Corne-fielde before the weedes haue ouergrown the corne, ſo likewiſe <sup>7</sup> may his Maieſtie employ his temporall ſword that no Cockle be ſowen or riſe in the ſield of the Lords Church vnder his proteſtation, and that ſuch as begin to ſpring

to be his. <sup>8</sup> Here all Proteſtants are included within the number of one crtwo, <sup>9</sup> Not the Libellers And what, man. For all this is agand himſelfe.

<sup>1</sup> By this Reaſon the Libeller is neither of God, nor a good Poliſtician, for in the whole courſe and ſcope of this Epistle he ſeemeth as nothing ſo much as to ſourſe diſunion.

<sup>2</sup> All his Maieſties Kingdomes, through Gods ſpeciall bleſſing, profeſſe the Goſpell: only ſome fewe particular members in the ſame are diuerſly affected in Religion, which are neither ſo great nor ſo many in number. (God be thanked) that any of his Highneſſe Kingdomes ſhould be denominated of them.

<sup>3</sup> As who would ſay the Proteſtants walked in darkeneſſe as well as Papiſtes.

<sup>4</sup> The whole Kingdome of Ireland man ſelfly ſclandred.

Fol. 3.

<sup>5</sup> Two or three among all the Nobles of Scotland the Libellers reckens no ſmall number. But indeede this libelling Papiſt ſeemes to be melancholique, that imagines all the world

up may be cut off; In matutino interficiebam omnes peccatores terræ. So did that holy King David, and pleased God highly therewith. Thus much your arguments do prooue sufficiently. For in this sense the King beareth the sword to destroy all sinne, and sinners in matutino, that is to say be- times while sinne and sinfull errors are newly budding, and may be cut off without hurt, and dammage to the state of the good and faithfull. And it is our part to be watchfull to discover them be- times, least if we <sup>2</sup> sleepe too long they spring so high, and spreade so farre that whosoever should then attempt to pull them up, should destroy much corne (b) withall, and doe more harme than good. This then is the point wherein we iarre. You thinke it needfull that the Kings Maiestie procede to autho- rize, & establish our Religion by the <sup>3</sup> sword, to repress al other sects by severitie of Lawes, such as were practized in the daies of the late Queene against vs, and against the Papiſts: And I contrariwise am of opinion that such Lawes, and seve- ritie are in our case unprofitable, and will hurt rather then helpe the advancement of our case; and I <sup>10</sup> take this my ad- vise to be <sup>11</sup> better grounded then yours in the written word,

<sup>2</sup> The Parable he alludeth vnto, is expounded after- wards in his due place.

<sup>3</sup> To compell ob- stinate Heretikes and Idolaters to the outward di- scipline: is not so establish Religion by the sword.

<sup>10</sup> A manifest mistaking.

<sup>11</sup> He speaketh all by contraries.

to approach neerer to the wisdom and course of Gods diuine providence, to be more conformable to Christian humanitie, to be seeme better our Prince for the assurance of his estate and the advancement of his noble issue, and finally to agree best with true ciuill policie for the sweet peace, rest, and repose of this our Republike & increase thereof, as shall appear by the experience we haue seene with our owne eyes and in these our daies, as well in his Maiesties Dominions, as in all Nations round about vs.

Fol. 4.

<sup>12</sup> Lucianicall scorning and Sa- doicall laughter of the Libeller.

<sup>13</sup> And yet this fellow would be thought to be no Papiſt. But he lyeth stoutly like a Papiſt, and an Aſſe may be discerned by his eares.

(a) That we haue <sup>12</sup> slept too long all writers agree, and that for many hundred yeares: for who of vs doth not see that the weeds haue ouergrown the good corne, taken so deepe roots and so farre spred, that amongst his Maiesties subiects there are two for one of a contrary Faith and opposite to ours, and that not in ceremonies onely (for then we neede not stirre so much as we haue done) but in <sup>13</sup> substantiall points of Faith

yea as we esteeme in damnable errors, which we haue notified in our booke as well against D. Whitgift and other Protestants as against the Papists.

To destroy <sup>14</sup> all these that are in faith opposite vnto vs were ouermuch crueltie; to compell them to an externall worship against their conscience were no lesse <sup>15</sup> dangerous and damnable for vs then for them; to impoverish them by statute lawes were to impoverish our selues being so linked to them as many waies we are, yea it were a greate <sup>16</sup> weakening to the whole body of the estate to the detriment of our soveraigne Prince, and of the Common wealth: for the wealth of the <sup>17</sup> subiect is the treasure (b) of the king, and the multitude of his people is his strength and glorie: Gloria Regis multitudo populorum. <sup>18</sup> strengthening of the state. <sup>19</sup> True, of the loyal and obedient subiect, but not of the contrary.

<sup>14</sup> It were hard indeed to destroy all: but the wise Magistracie knoweth that there are diuers sorts of Offenders, some weak, others wilfull &c.

<sup>15</sup> Nothing lesse then dangerous.

<sup>16</sup> The disabling of Paynters is rather a great

These be the grounds that haue moued me to approue and perswade a more temperat course in matters of Religion, of which opinion though I haue <sup>18</sup> not alwaies beene, and you (as you suppose) note to my shame, yet I hold it not ignominious to change for the better upon these and others so grame considerations as in this Treatise I shall set downe for your and others satisfaction.

<sup>18</sup> It is shamefull and ignominious indeed to change from better to worse as the Libeller did.

Augustine changed his opinion in the same question, but quite contrary to the Libeller: His wordes are these. I was once so minded that I thought no man ought to be forced to Christian unity, but that we should debate by perswading, strive by disputing, conquer by reasoning. least they proved dissembling Catholics, whom we knew professed Heretiques. But this my opinion was overcome, not by wordes of conuincition, but by evidence of demonstration. For amongst many examples and instances my owne City was brought against me, which being altogether of Donatus his party, was converted to Catholicisme: valise by the signor and terror of Imperiall lawes, whom now we see so to resist the persucutions of your excofines, (he weakeneth to Vincentius the Donatist) as if he had neuer received and professed the same. So also many others were shewed vnto me by name, that out of the things themselves, I might acknowledge that even in this case, that which is written might be understood. Item. 9. Gave occasion vnto the wise man, and be wellwisher. Thus saith Augustine. In Epist. 43. ad Vincentium.

Saul when he stoned Stephan and the other Martyrs, had zeale but without knowledge, so had I while I was of your opinion and confesse with Paul, <sup>19</sup> Sapiebam vt paruulus, my indiscrete zeale blinded my understanding, and in my judgement there wanted ripenesse and maturitie.

<sup>19</sup> But the Libeller saies *sapere* is prouen for he glorieth in combating his owne shame.

As you do now, so did I then storme within my selfe to see his

As though his Highness were not able to rule himselfe.

Fol. 5.

A Machauilian practise to bring the Puitans in detestation with his Maieſtie, who neuer accomped this of his Coronation and Puiſion.

Good Sir, there is difference betweene Supremacie and Supremacie head: this latter Caluio ſaith that ſome attributed vnto K. Henry. 8. of vnderſtand zeale.

Soft and ſaſe, the weath. is not ſo calme now the eaſe ſhall as you would make the world beleue.

Whether this be true or no, his Maieſtie ſhall knoweth: and I thinke it is a ſame preſumption and arrogancy for any ſubiect to diſcloſe the ſecrets of his Soueraigne: But what do not diſcloſe all Papillars to do: it may be that Marquie de Roſne perſwaded the King in force any b. Præſent vs Subiects to the buſineſſe of Religion: but it is not likely he ſhould any thing in fauour of Papillars: and if he did, his Maieſtie knoweth what he hath to do well enough.

Great Brittain hath no caule (God be thanked) to reue them this quietneſſe.

Because the Papillars would neuer acknowledge him to be their lawfull King vntill he had made profeſſion of their Religion.

Maieſtie ruled by the Proteſtants not onely in thoſe<sup>11</sup> Papiſtical ceremonies of his coronation and unction, but alſo in the whole courſe and praſtiſe of the Communion Booke, and adminiſtration of ſacraments; that he ſhould leaue the whole ſtate of the Church of England in the ſame ſort as (a) he found it; and take vpon him the title of<sup>12</sup> ſupremacy in matters of Religion, a point highly blamed in K. Henry 8. by Maſter Caluio, (who without all controuerſie was one of the chiefſt inſtruments of the Goſpell) and therefore neuer as yet receiued by any of our reformed Churches. At his Maieſties firſt coming to the Crowne we expected nothing leſſe then this ſudaine<sup>13</sup> calme towards the Papiſtes. They liue in peace and pay no more the Statute and that by commendement from the King. Some that loſt their lands and countrey are now reſtored to both with grace, which made me wonder at the firſt, and enter into due conſideration of the fact, when (conſerring with ſome of known wiſedome and zeale) I underſtoode that the Marques Roſne Lord Treasuſer of France ſent hither as Embaſſadour did amongſt other points very mainly<sup>14</sup> perſwade his Maieſtie not to force any of his ſubiects in the buſineſſe of Religion, himſelfe being (as you know) a very good Chriſtian. And further underſtanding how<sup>15</sup> quietly our brethren in France liue together with the Papiſts vnder lawes provided for that purpoſe, I ſinde that this (b) Nobleman hath dealt honourably with his Maieſtie, and giuen the ſame aduiſe by which the King his Maſter wonne France and eſtabliſhed his<sup>16</sup> Crowne in peace.

I will not follow the Libeller in his immethodicall & idle Digreſſions, ſit to preuaile with worldly mindes, that neuer taſted the truth, which if I ſhould labour to repell with ſuch a diſcoumſing ſtyle,

I

I should but waste paper and wearie the Reader; wherefore I will ioyne issue with him in as fewe tearmes as may be.

His Proposition briefly is this; *No man is to be compelled to embrace Religion, by the temporall sword of the Magistrates power, but is to be perswaded by the eternall sword of Gods holy word.* In the meane time, he would haue every man left to himselfe, to embrace what Religion he pleaseth; as he professeth, fol. 23. b.

The Libellers  
Proposition.

What we are to iudge of this Proposition, is fully declared in the former part of this Treatise. But to speake yet more plainly vpon the present occasion; I can but wonder with what face the Papistes dare frame such a *Proposition*, as is directly contrary vnto the doctrine and practise of their Church! Why, for shame, rebuke they that in others, which they allow in themselves? Wherefore do they daily compell infinite numbers with extreame violence to recant and forswear the perswasion of their faith? Or can they yeeld any reason that they may compell others, but none must compell them? Their inquiring, their burning, their murdering of thousands, without any respect of innocent, guiltie; learned, vnlearned; olde, yong; men, women, is indeede very lamentable; This kinde of compulsion, whereby their Prelates make it their occupation to persecute to death all sorts, ages, and sexes which refuse their schoole trickes and diuellish Decretals, we detest with our hart, and dissuade with our tongue; affirming that they ought rather with mildenesse & patience seeke to recouer such as they thinke lost.

The Papistes  
would com-  
pelly but not  
be compelled  
to Religion.

The Popish  
Compulsion.

Yet

*How Christi-  
an Princes  
may compell.*

Yet in Christian Kings and Princes, who beare the Sword, as the Apostle saith, not in vain, & are Gods Lieutenants not onely to procure peace betweene men, but also by lawes to maintaine Religion towards God, we doe not dispraise moderate correction when neede so requireth, who with conuenient sharpnesse of positiue Lawes ought to amerce, banish and diuersely punish Heretiques. Which Christian iustice tempered with equitie exercised by his most excellent Maiestie, neither can their friends deny to be charitable, nor themselues gainsay to be sutable to that coaction, which the Scriptures commend in Iosiah and other godly Kings, which the vertuous Emperours followed in the Primitiue Church, and which the ancient Fathers vpon deepe Consideration found allowed by God himselfe, as the chiefe point which he requireth at the hands of Christian Princes.

*Papistes may  
be compelled  
to abandon  
their Heresie.*

True it is, that Religion vseth rather to perswade, then to compell; that God did rather shew, then exact the true knowledge of himselfe; and that true Bishops and Pastours ought rather teach, then torment their flocke. Yet are the obstinate and stubborn refractaries, who refuse instruction, to be compelled by the Magistrates, for dread of punishment tempered with good instruction, to forsake their heresies and forbear their Idolatries, wherewith Christ is dishonoured, and his truth defaced. Otherwise, questionlesse, the Lord will enter into iudgement with his Deputies and Vicegerents, and exact a strict accompt for his name blasphemed, his Sonne refused, his truth scorned, his Sacraments prophaned,



prophaned, his word exiled: and then what answer must be made for the ruine and shipwreck of faith, the harvest of sinne, and murder of Soules, consequent alwaies to the free profession of heresies, I leaue to be fully considered and wisely preuented by Christian Magistrates, who must thinke that silence prouoketh, conuience and toleration enboldeneth their Subjects to forsake God and his Church, euen as in ciuill affaires the slackening of iustice doth maintaine disorder.

But let vs heare the Reasons which the Libeller vttereth to maintaine the contrary paradoxe.

*Let vs then examine whether this aduise agree with the word, and may stand with the true zeale of the gospel.*

*It seemeth to me that without all reply the case is already ouerruled and resolved by Christiens expresse sentence. Matth. 13.*

*In the parable of the seedesman who sowed good seeds in his field, and none but true doctrine: but whilst men were asleep the enemy of truth came and oversowed the Cockle of error: his servants had slept so long that the blade shot up and overshot the wheate before it was espied: the zealous ministers of the truth awaking, and seeing the field in this case, offered to go and roote out the tares. Vis imus & colligimus ea, say they. This is the question betwene vs.*

*Your answer would haue borne to those labourers in the lords harvest, Go pull them up by the rootes. but the lords answer was farre otherwise: Let them alone (saith he) and let them growe together untill the harvest, Sinite vtraque crescere vique ad messem. Which by his owne (a) interpretation is the end of the worlde. and he giueth this reason thereof.*

*Least in pulling up the Cockle ye roote up also the wheate.*

*If Christ will haue it thus why do you blame my aduise*

I

that

<sup>1</sup> Good seed doth not signifie true doctrine, but she (children of the kingdom, see Matth. 13. 38.

<sup>2</sup> Tares (or Cockle, seeing the Libeller, following the Rhemists, will haue it so) doe not signifie error, but she children of that wicked one. Matth. 13. 38.

<sup>3</sup> This restriction is not warrantable.

Fol. 6.

<sup>4</sup> The case is unlike; Read the Actes.

that a Christian king should do the same rather then use the sword of force and violence upon any the like occasions.

¶ A manifest slander.

¶ Poperie is not so deeply rooted, God be praised.

¶ But the wisdom of the Magistrats may provide that no innocent be prejudiced by the punishment of guilty persons.

¶ This reason is of force as well against suppressing of Traitors and other malefactors, as the matter in question.

¶ Not one was put to death for Popish Religion in the late Queenes daies.

¶ Begging of the Question.

Tares what they signifie.

The reason that our Saviour alledgeth is in our case most pregnant and weighty. For whereas in all his Maiesties Dominions men of <sup>1</sup> all Religions are so lincked together with vs in blood, alliance, frendship, and otherwise that in pulling up the one<sup>e</sup> roote the other combined therewith must necessarily follow or take some harme, in wishing his Maiestie to take that course of violence we shoulde not only wound many that are neere vnto vs, but also greatly <sup>7</sup> preiudise our selues as hath appeared by the attempt to roote out the Papists in the late Queenes daies, when many of our owne brethren were brought with them to extreame calamity. The father being a Papist was thrown out of his house, and spoiled of all his goodes: his wife and children vndonne and (b) pressed with misery although they were most zealous in the Lord; and we that had matched in their families were by these meanes defrauded of our expected succession to their goods and livinges. When for the <sup>8</sup> same cause any one of calling lost his <sup>9</sup> life or his goods or otherwise was but in disgrace, did not all such loose their support as were linked vnto him or depended vpon him for their seruice, and advancement whereof greates numbers were no weedes but very good Corne?

Wherefore I cannot like the reniuing of such a course again, sith as you see it proceedeth <sup>10</sup> not from the spirit of our Saviour but rather from passion, or at the least from vndiscreet zeale.

The Case indeede is ouerruled and resolued by Christ our Saviour in the Gospell, but not so as is here pretended by the Libeller: who boldly presumeth to ouerrule Christs owne exposition of the Tares; which doe not signifie false worship, false doctrine or error, as the Libeller imagineth; but the children of that wicked one, Heretiques, Schismatiques and all malefactors, as Christ himselfe interpreteth

terpreteth them, *Math* 13. 38. So also the *good seede* Good seede, what it signifies. signifie, not *true Doctrine*, as the Libeller dreameth, but *the Children of the kingdome*, as Christ speaketh.

Neither can there be any such collection made out of this Text, that all Sectaries, schismatiques, heretiques should professe what they list without restraint: no more then from hence may be proued that all Thieves, murderers and other malefactours should be permitted to robbe and sleigh without punishment or contradiction.

Christ protesteth that he came not to abrogate the Law, but to fulfill it. *Matth.* 5. But God in his Law commandeth that the False-Prophet, and the seducing Idolater should be put to death; as we haue declared before.

Also, Christ manfully opposed himselfe against the Scribes and Pharisies, and willed euery man to beware of them. And Paul commandeth to purge the old leuen. *1. Cor.* 5. & willeth that the mouthes of them who contradict the truth should be stopped. *Tit.* 1.

Againe, the sword is therefore deliuered vnto the Magistrate, that he should execute Gods wrath and vengeance vpon all euill doers.

Moreover in this Parable Christ speaketh not simply, that the Tares are not to be rooted out, but addeth the reason, *Least while you go to gather the tares, you plucke vp also with them the wheate.* *Matth.* 13. 29. Whereby he declareth that the Tares are to be tolerated so farre as they doe not annoy or hurt the wheate; and that he will beare with them, not for the spoile, but for the good of the wheate: for

How faire the Tares are to be tolerated,

the House-holder loueth the wheate. Therefore whatsoeuer destroyeth or hurteth the wheat, that is to be plucked vp, and remoued from the wheate, because it is hurtfull vnto it. As if any Beast entering into the field should treade & spoile the cornes; it is not likely any house-holder would beare with such outrage.

Christ suffereth the Goates in his fold together with his Sheepe, but hath speciall care they do not hurt them. If a Wolfe should come among the flocke into the sheepe-coate, ought not a good Sheepheard to chase him away and to keepe the Sheepe from being worried?

Christ speaketh to priuate persons.

Briefely then, Christ speaketh not here vnto any Magistrate, that is, vnto any that hath either Ciuill or Ecclesiasticall auctoritie, (as *Caluin* well obserueth, and after him *Alphonſus Salmeron* the Iesuite) whose duetie it is, to punish offendours, & to plucke vp the Tares; to whom it is said, *Thou shalt not suffer a witch to liue. He beareth not the sword in vaine. I would they were cut off that trouble you. Being ready to take vengeance on all disobedience. He that heareth not the Church, let him be vnto thee as an heathen and publicane, &c.* Otherwise neither murderers, nor witches, nor traytours, nor thieues, &c. ought to be punished before the end of the world, for they also are tares, as is manifest. But the words of Christ are directed vnto the *Servants of the House-holder*, that is, vnto priuate men endued with peculiar zeale, who being not able patiently to beare the iniuries and outrages committed against God, would presently take reuenge: such as *Iames* and

and Iohn were, who would haue the Samaritans that refused to receiue Christ, presently burned, Lord shall we command that fire come from heauen, and consume them. Luk. 9. Vnto these Christ saith, No, least you also plucke vp the wheate with the tares; but suffer ye both to grow together untill the haruest.

The weedes I confesse doe hinder the growth of the good corne, and are there with no lesse damage, then was the fruitlesse figtree in the vineyard of the Lord. and yet the Lord of the vineyard was easily intreated to deale not by threatnings to cut it downe, but rather to digge about it and to dung it in hope of <sup>1</sup> fruite thereafter, Luc. 13.

Haue we not seene many such trees changed with <sup>2</sup> time & patience? What (a) a losse had it beene then to haue cut them off in their vnfruitfull season? We should rather in the spirit of meekenesse hartely pray for their conversion and intreate delay of their confusion were they as sinfull as <sup>3</sup> Sodome, that so doing we might be knowne to be the true seeds of faithfull <sup>4</sup> Abraham.

If you say the trees in question are not onely fruitlesse but hurtfull in the vineyard and in his Maiesties Dominions most dangerous; I answer that all weedes are hurtfull in the corne yet not in all <sup>5</sup> cases to be rooted out. Were not the Iebusites hurtfull when they annoyed the people of the Lord with their continuall warres and scandalous idolatrie? yet for <sup>6</sup> other respects the Lord would haue them remaine in the Land of promise with the Iewes. Yea the Iewes (although they crucified the Sonne of God) are <sup>7</sup> suffered to liue in Christian countries according to their Law. We reade that the Samaritans were so unkind to our Saniour, that they would neither receaue him in their townes, nor yet giue him bread for his money. Whereat Iames and Iohn (as they thought of a good zeale) could haue (b) found in their hearts to haue seene them consumed with fire from heauen: But the Lord rebuked <sup>8</sup> them saying, Iudgements of the Iudiclers. <sup>9</sup> But by what right? <sup>10</sup> This case is not alike with that in question.

<sup>1</sup> Yea but when it would beare no fruit being digged & dunged, it was to be cut downe and throwne into the fire.

Fol. 7.

<sup>2</sup> I know it is the common error of many, so thinke that there is no place left to repentance, where the punishment is capitall: as if the thiefe on the crosse found no remedie of saluation.

<sup>3</sup> So should no malefactor be punished.

<sup>4</sup> Abraham would not haue the good perill with the bad, no more would we.

<sup>5</sup> God be thanked his Maiesties kingdomes are not in the extremities of some cases.

<sup>6</sup> God permitted the Iebusites for a plague and punishment.

You know not of what maner spirit you are. The Sonne of man came not to destroy mens liues but to saue the. Luc. 9.

*This meeke spirit of the Lord I wish were followed of all in hart, word, and deede, and not the overthrow of our aduersaries in faith sought by the arme of flesh. For they being with vs all members of one body, and subiect to one Soueraigne, we must accompt them as brethren & loue them as our friends, but much more because we are all children of one heauenly father, who indifferently letteth fall vpon vs from day to day the fruitfull showres of his blessing, and suffereth his Sonne to shine vpon them also whilest they liue in this world, and may by this his fauour in time be wonne, and conuerted.*

¶ Vaine shewes,  
not sound  
proofes.

God permitteth the Diuell, to draw from thence some good, and therein shineth more his wisdom and goodnesse, then if he suffered no bad at all in the world. The spouse of God is Lilium inter spinas and the lily is more gratefull among the brambles: and who would cut off the (a) pricking thorne to destroy and loose the pleasant and sweete-smelling Rose? Sith then there must be heresies and errors in the world as Paul foretelleth vs, and that God is glorified by drawing much good from them for the purifying of his elect, (though it were to be wished that no errors were at all) let vs in destroying them vse such sweete meanes as approach neere to his diuine wisdom and providence.

Fol. 8.

Heere are many reasons huddled vp together, but I will answer distinctly vnto euery one.

The parable  
of the Fig-  
tree.

I The fruitlesse figge-tree hauing beene barren three yeares; the Landlord would haue cut downe and throwne into the fire, but that at the Gardiners intreatie, he was contented to suffer it to be digged and dongued, and to expect yet one yeare longer. But the Papistes haue beene fruitlesse and barren, not onely three, but threescore yeares, they haue stopped their eares at the voice of the charmer, and wilfully



wilfully refused the grace of the Gospell. And his Highnesse hath alreadie borne with them more then a yeare and a yeare longer ; and yet, loe, they bring forth but the fruits of heresie and giddinesse, to wit, insolencie, disloyaltie and sedition ; for they are growne to that height of boldnesse and presumption, that they are almost readie to breake forth into actuall rebellion. What remaineth therefore but that as wilde thistles and tares they be gathered, tied in a bundle? &c.

2 It is not the manner of true Christians to destroy whole cities, the good with the bad, as the Papists haue done in their generall Massacres, and Butcheries at *Merindoll* and *Cabriers*, *Lucerne*, *Angrogne*, *S. Mart. Perous*, *Paris*, *Lions*, &c. but only to destroy the *Sodomites out of the land*, as *Iosiah* did, and to cull out the handfull of thieues from among honest Subiects.

The good are  
not be destroy-  
ed with the  
bad.

3 As for the *Iehusites* ; Because the *Israëlites* did not according vnto Gods commaundement, vtterly destroy them, *Deut. 20. 17.* the Lord for a curse and punishment vnto his people, suffered them and other prophane nations to be *as whips on their sides, and thornes in their eies. Iosh. 23. 13. Iud. 2. 2.*

The Iehusites  
wherefore to-  
lerated a-  
mong the  
Israëlites.

So questionlesse for our great and hainous finnes of vnthankfulnesse and securitie, the Lord suffereth insolent and blood-thirstie Papists to be as whips and thornes vnto vs: But, I hope, GOD will giue vs grace to repent, and speedily deliuer vs from that viperous and bloudie generation.

The Pope to-  
lerateth  
Iewes, no  
Christian  
Princes.

4 The Pope (who, being the great Antichrist, is to exercise all his malice against Christians, not Iewes

Iewes

Jewes and Infidels) for a summe of money impiously tolerateth cursed *Jewes* to erect Synagogues and openly to exercise their blasphemies against Christ Iesus our blessed Sauour, to the disgrace and high contempt of Christian Religion, as appeareth in the *Penitentiarie Taxe*. But his example can be no warrant for Christian Princes in such maner to tolerate Herefie and Idolatrie.

The zeale of  
James and  
Iohn exorbi-  
tant.

5 The desire of *James and Iohn* proceeded from exorbitant and preposterous zeale; for the Gospell had not beene yet preached vnto the Samaritans. But the case of Papistes is farre otherwise.

The Papistes  
what mem-  
bers, Subie-  
ctes, and  
Children  
they be.

6 The *Papistes* are members of the same body with vs, but rotten members that must be cut off, least the whole be infected. They are *Subiects* to one Soueraigne with vs, but disloyall Subiects, who acknowledge an other Superiour, the Pope. They are *Children* of one heauenly Father with vs, but bastardly and rebellious Children, that haue forsaken the Lord, & gone a whoring after strange gods.

There follow foure Reasons more, but I see not how they conclude.

Vnreasonable  
Reasons.

I God permitteth the Diuell, to draw from thence some good.

Ergo, *Papistes* ought to be tolerated: who (belike) are the Diuels children.

II The spouse of Christ, is *Lilium inter spinas*.

Ergo, the spinie *Papistes* are to be tolerated to pricke and vex the Church.

III The Rose smells sweetely.

Ergo, The thornie pricking *Papistes* are to be tolerated.

IV *Herefies*

IV Heresies and error must necessarily be in the world.

Ergo, Papistes must be tolerated to broach and teach them.

I see not what coherence there is between the Antecedent and Consequence of these Enthymems; no more between the Antecedent and Consequence of them who said, *Why do we not euill, that good may come therof, whose damnation is most iust*; as the Apostle speaketh. *Rom. 3.8.* But let vs proceed.

Faith is the <sup>1</sup> gift of God alone, and is not to be beaten with hammers into the head or heart of man. It dependeth not of man, but of the election and free predestination. None comes to me (saith Christ) but whom my Father draweth: who therefore <sup>2</sup> neuer used violence, but by his word and meeknesse drew at length all the world to him and his faith. Vpon these grounds of Scripture and Christes example, the first and most learned of our profession haue taught, that none may be <sup>3</sup> compelled to the faith, and therefore haue written bitterly against those who at our first appearing sought by sword and fire to root vs out. And can we for shame <sup>4</sup> put in execution our selues what we condemne in others, or (b) is doctrine to be altered with the exchange of our state and condition? What may his Maiestie thinke of vs, if now we recall the doctrine which we haue heretofore taught to be well warranted by Gods word? Christ his words are infallible, it is the heauenly Father alone that can draw soules to Christianitie, and it is the internall vntion of his spirit that teacheth it, and planteth it in mans heart. And therefore in this case let vs lay force aside, and <sup>5</sup> leaue it to Gods goodnesse, to draw those whom he hath elected: and in the meane time not to repine at the prudence of our Prince, if he vse and employ all his subiects, <sup>6</sup> howsoeuer affected in Religion, to the strengthening of his state and benefis of the Commonwealth.

<sup>1</sup> So is repentance the gift of God; as well as faith; and yet a thief may be hanged well enough.

<sup>2</sup> Was not Paul violently drawn vnto Christ; and did not he say, *Compell them to come in*?

<sup>3</sup> So do we teach likewise: we cōpell not to the faith, but to cease from broaching errors, and to vse the meanes to obtaine faith.

<sup>4</sup> This is the very practise of Papists.

<sup>5</sup> But we must not neglect the meanes; otherwise it will be requited at our hands.

<sup>6</sup> As if the prince were not to care for the establishing of Gods true and sincere worship within his dominions.

Faith is the  
gift of God,  
and wh it fol-  
loweth there-  
of.

I know *Faith is the gift of God*, and that none may compell the hearts and wills of men. But yet God doth ordinarily kindle faith in our harts by the preaching of the word : for Paul saith, Faith cometh by hearing, and hearing by the word of God. *Rom. 10.* Wherefore Christian Princes ought to haue speciall care that the preaching of the word be pure and sincere, that it be not adulterated or corrupted by the inuentions of men.

Men should  
be compell-  
ed, not to the  
faith, but to  
the places  
where Faith  
is taught.

Againe, albeit no man may be compelled to faith, & that it is not the worke of humane strength to frame new hearts and new wills in men : yet may they be restrained and kept in obedience by good Lawes and affliction, that they do not broach and teach false and hereticall opinions, that they be not carried into all licentious wickednesse, and that by their euill examples they giue no scandall vnto others.

Besides, Repenrance and Sanctification are also the gifts of God : and yet ought the Magistrate to execute vengeance vpon all malefactours according to the quality of their offence. So ought he in this case compell men to the outward discipline.

Moreouer, if faith, because it is *the gift of God*, ought to be permitted free vnto euery man; Wherefore did *Paul* strike the false Prophet, which would haue drawen the Proconsull from the faith, with blindness? *Act. 13.* Why do the Scriptures commaund that the seducing Idolater be slaine without any mercie? Why do they command vs to auoid an Heretique after once or twise admonition?

Concerning our *first Teachers and Professours*,  
their

their purpose was to moue the Popish Clergie to delight rather in teaching then in tormenting poore soules : for they thought it a strange kind of preaching, to driue men to beleue by whipping, as *Boner* and others did. Or els they detested their violent and furious maner of compulsion, who neither tooke paines to perswade, nor allowed men time to learne those things which they forced them to beleue.

How the Protestants spake against compulsion.

But if some of our first Professours were of the contrary opinion, it cannot preiudice vs, halfe so much as this suite and defence for toleration doth the papistes, the greate braggers of vnity, who now for some priuate respects maintaine this paradoxe directly against the doctrine and practise of their Church.

*I denie not, but that he must labour to draw all his subiects to the trueth; but we differ in the meanes, which I holde to be Gods holy word.*

*We<sup>1</sup> haue taught to this effect, that every man may reade the Scriptures and search the trueth of himselfe as God shall inspire him, and we hoped that by this meanes all might finde the trueth, and come to the vnitie of the same faith. But (a) we see it hath not succeeded so well as we expected: and I feare the cause hath bene for that in times past the rigour of statute lawes hath as it were fettered the Gospell: and the booke of Articles set downe by a<sup>2</sup> few heads without conference with their brethren, hath hindred our Christian libertie in the interpretation thereof, with lesse shew of trueth<sup>3</sup> than did before the decrees of Generall Councils, and the vniforme consent of ancient Fathers. For<sup>4</sup> in vaine doth a man reade and search the trueth, if he may not as freely interpret scriptures as reade it. And why should we forbid any to be heard in his interpretation*

<sup>1</sup> Lucian-like scoffing of the Libeller.

Fol. 9.

<sup>2</sup> And yet the Libeller would not be deemed a Pacifist.

<sup>3</sup> Ignorantia Elenchi.

<sup>4</sup> A phanaticall Proposition of the Libeller.

whereas in this time of so many sects and Religions both within the Realme, and abroad, we may, as Paul saith, better iudge of the truth, when we haue heard with patience what enery man can say and alledge in his cause?

1 Poperie hath been many times examined, and alwayes dephehended to be, as it is indeed, Antichristianisme. 2 And are still, although it be to your great griefe. 3 The Libellers impute malice against the late Queene.

He that commandeth vs to try and examine the spirits whether they be of God or no, would neuer giue aduice to extinguish them, or forbid vs to know them, and upon what ground they relie. Some lawes forbidding men to expound the word, otherwise than it seemed good to the Church established by the late (b) Queene, were once in force: which lawes howsoever they might seeme tolerable in respect of her, (whom the Apostle would not permit to speake in the Congregation, for that she was a woman, and not fit to iudge in such matters, if a conference had bene granted, she being lesse grounded in the knowledge of Gods Law than our selues) yet now in the reigne of his Maiestie, who is profound in learning, and mature in iudgement, free conference may be permitted for the liberie of the Gospell, as well in the free interpretation as in free reading of it, and the contrarie lawes repealed as ouer violent in such a cause, and preiudiciall to the boling out of the truth, or at the least suspended untill a iust triall be made by a learned and amiable conference shew all the points of our controuersies.

4 Which is a rare effect of Conferences.

5 As if Poperie had bene neuer used.

Fol. 10.

6 Nothing lesse.

This were a sweet way to come to <sup>1</sup> vniue, or if any force at all were to be used in matters of faith, it should be rather to compell such as seeme to be in error to be present at such conference, than to force them without <sup>2</sup> triall to shew outwardly to be of another profession than in heart they are. Which (a) how fruitlesse a thing it is, and might be <sup>10</sup> preiudiciall to the King and State, the wise Governour Constantius, saith to our Constantine the great, may teach vs. Who desirous to know what sort of Christians he might best trust, set forth an Edict, that whosoever should refuse to doe sacrifice to the idols, should be disarmed, dishonoured, displaced, and suffer further punishment at the Emperours pleasure. Whereupon some of his Christian Captaines and Souldiers did sacrifice to the Idols: others standing constant in the faith wherein they were baptized, would



would neither change in heart, nor yet in outward shew seeme other than true and faithfull Christians.

The wisdom of this Constantium (though then a Pagan) was such, as he iudged those Christians, that denied their faith by this outward act of Idolatry, most unworthy to serue him, who of a base and seruile feare had forsaken the God they serued: but cherished and highly honoured the other, as men that by their <sup>11</sup> Religion had learned to be faithfull to whomsoever they had giuen their troth. This point of so deepe (b) consideration in a Pagan seemeth admirable, at it is exceeding comfortable to vs all to see how the Lord hath giuen the like measure of vnderstanding to our King, who among many instructions giuen the Prince his sonne, obserued the same ground for trauell of his subiects, and confessed himselfe, that he neuer found any more faithfull to him in all his distresses, than such as had bene <sup>12</sup> faithfull to the Queene his mother, who were not all (you know) of his Religion.

How certaine a triall this is to discerne loyall hearts, he will easily perceiue; that looketh into the state of our dayes, wherein as we see more felts, and more inconstancie in beliefe, than in any other age since Christ, so withall we finde lesse fidelitie in friend, lesse trust in seruants, and more dissembling in all states, than euer heretofore was heard or practiz'd. <sup>13</sup> In the latter dayes (sayth Christ) many shall fall away from the faith: and thinke you that in those dayes he shall finde faith and fidelitie of one man to another? In the same measure that faith is broken toward God in heauen, it will breake and faile assuredly towards man in earth. In matter of faith (sayth Paul) the heare and (a) tongue should agree together: Corde creditur ad iustitiam, ore autem confessio fit ad salutem. And shall we aduise our Prince, who hath bene so well brought vp in the schoole of Gods word, to vse such meanes with his subiects in matters of their faith, as may separate their outward <sup>14</sup> behaviour from their inward conscience, or teach the to be disloyall to himselfe, by forcing them to be false to God in their Religion? By violence of Lawes he may make many dissemble their faith with repining hearts

<sup>11</sup> But Popish Religion teacheth that all faithfulness is subordinate vnto the Popes will.

<sup>12</sup> Well applyed, Constantius maketh true Religion and faith in God to be the ground of sincere obedience: and the Libeles maketh faithfull obedience towards an earthly Prince to be the ground of Religion.

<sup>13</sup> This place is 1 Tim 4. where the Papists are very evidently described.

Fol. 11.

<sup>14</sup> Both behaviour and conscience ought to be rectified: according to the rule of truth.

His Maieſtie  
laboureth to bring  
ſuch as are in the  
ſtate of damna-  
tion, vnto the  
ſtate of Grace  
and ſaluation:  
not of the con-  
warie.

heart and grudge of minde, to their aſſured<sup>as</sup> damnation, be-  
cauſe therein they ſinne againſt their owne conſciences: yet ſure  
it is, that as man can alter his opinion, as he liſt or at his plea-  
ſure, ſo force can neuer change his faith, vntill his grounds and  
arguments ſhall be by better reaſons conuinc'd.

The Libellers  
Digreſſions.

The Libeller being almoſt out of breath in recko-  
ning vp of his Reaſons for promiſcuouſ toleration  
of all Sects and profeſſions of Religion whatſoeuer,  
to recreate and ſolace himſelfe a little; maketh two  
Digreſſions; The former whereof is a Lucianicall  
diſcourſe concerning *reading and interpreting of  
Scripture*, without any meanes, rule, or limitation  
to the analogie of faith, which becauſe it is but a  
giddie ſpeech of a malicious Machiaueliſt, and lying  
Papiſt to diſgrace Religion, it needeth no further  
refutation, then a bare deniall.

The Later is of *triall by conference*, concerning  
which, becauſe the Libeller propoſeth the ſame  
againie a little after, I will forbear to ſpeake any  
thing vntill we come to that place.

Then he produceth an argument to proue how  
fruitleſſe a thing it is, how preiudiciall to the King  
and State, to cauſe men to ſhew themſelues out-  
wardly to be of another profeſſion, then in heart  
they are; which he laboureth to proue by the ex-  
ample of *Constantine* the father of *Constantine the  
Great*, who would admit none to be about him  
that were vnfaithfull in their religion towards God.  
If this be true, then would he neuer admit Papiſtes,  
whoſe perfidiouſneſſe towards God, in iuſtling  
Chriſt out of his throne, in denying him to be our  
perfect and alone Sauour, in adulterating his  
word

word, and mangling Religion, is notoriously knowne.

And indeed obedience and fidelitie towards the Prince, must needs flow and proceed from conscience in Religion towards God, grounded vpon the written word. But Papistes that embrace a Religion patched, like a Beggers cloake, and compiled of all Heresies, and preferre their owne deuises and traditions before the will of God reuealed in his word, cannot possibly carry themselves faithfully towards any Prince; which thing also is euidently seene by their daily practise; their obedience and faithfulness being pinned vpon the Popes slecue, to be disposed where he listeth.

Obedience to God the ground of obedience to the Magistrat.

*The Princes securitie and greatest force lyeth in the faithful hart of his subiects, and the hart or affection of man is neuer wonne by violence, and if we will bring all to the course of the Primitiue Church, we must note that then no violence was used to establish the Gospel. The Scriptures were searched, but the interpretations were not restrained as (b) you may see. 1. Cor. 14. and shall we now stop mens mouths and tie them with strait laves to the iudgement of a few and make their opinions as a Popish Decree, and that too, before due examination and triall?*

*In the Primitiue Church there arose a controuersie whether the Law of Moyses were still to be obserued together with the Law of Christ, for appeasing whereof the Jewes took one way not much unlike to yours, the Apostles another way such as I now perswade. The cause of the Apostles was conueniently Apostoli & seniores: the learned in both Lawes held a council and conference and resolved the question to the contentment of all the Christians which were before of different opinion in the matter. This course was then taken, and because Christ*

<sup>1</sup> But heresies were strained by force of lawes even in the Primitiue Church.

<sup>2</sup> The foolish Libeller knoweth not what interpretation signifieth: otherwise he can not be ignorant that in the place he quoteth all interpretations were limited according to the analogie faith.

<sup>3</sup> A sound Popish Consequence, Christ promised to be there whether two or three should be assembled together in his name. Ergo Councils cannot erre.

*promised*

promised to be where Christians in his name should thus assemble and conferre together to finde out the truth, the Christians from that time in like case haue taken the same course.

Fol. 12.

Pastors and Bishops of the whole world were called together in the first councill of Nice where that blasphemous Arius (who denied Christ to be God) was (a) yet invited to the triall of his Doctrine, and was heard, what he could say for defence thereof; and so from age to age as heresies haue risen in the Church like course of conference hath beene taken to confirme the faithfull and conuert the misbeleeuers, euen vntill these late daies as appeareth by those conferences which haue beene in Germanie not onely among the <sup>4</sup> Papiſts, but also among the followers of those notable reformers M. Luther and M. Caluin by reason of the diuersities of their opinions in matters of <sup>5</sup> Faith. The Iewes thought by whippes and threatnings to stop the mouths of Christs Disciples, that they should not perswade nor speake in the name of Iesus: but the more they were forbid the more they spake as it hath also fallen out among vs of late yeares in <sup>6</sup> England. Such Constitutions therefore in my opinion are not conuenient. and as for my selfe, as I doe not misdoubt the truth of my beleefe or <sup>7</sup> feare any conference or disputation with any contrarie sect, so am I not wedded in such sort to mine owne sense, that I altogether <sup>8</sup> disdaine other mens iudgements in the true meaning of the Scriptures, especially of (b) those most auncient and therefore most reuerend assemblies from all coastes of the earth where Christians liued, which being neere to the time of the Apostles could not but giue great light what doctrine the Apostles had taught in those Countreyes, and in what sense the Scriptures were delivered. In this sort did M. Iuell openly at Pauls Crosse confidently challenge the Papiſts, and in case that they should disagree from him in the sense and interpretation of the Scriptures, he was content to referre himselfe to the vniſorme Faith of the Fathers in the first sixe hundred yeares. For it was not likely that <sup>9</sup> Gods Church was in so fewe yeares overthrowen or that any but the Apostles could haue that priuiledge to plant Christian

<sup>4</sup> But what likeness is there betweene the Popish conuenticles and the auncient Councils?

<sup>5</sup> The Libellers very industrious to note this.

<sup>6</sup> As if the Papiſts in England spake in the name of Iesus, and not in the name of the Pope.

<sup>7</sup> No doubt the Libeller hath more courage then strength.

<sup>8</sup> Popish pretence.

<sup>9</sup> Who of vs ever affirmed that Gods Church was overthrowen? we know the Gates of hell cannot preuaile against it.

Christian doctrine in all nations of the earth at no other Tertul-  
lianus lib. de præscriptionibus.

This Challenge of M. Iuells was accepted by his aduer-  
saries, and many a good Soule that had care of saluation and  
desire of the truth was much edified thereby, hoping that by this  
meanes the truth would come to light, and which were the pri-  
misie faith and doctrine of the Apostles be easily discerned.

And (a) when some violent beades perswaded that M. Iuells  
challenge should proceede no further, but that the answeres  
of his aduersaries should be <sup>10</sup> by Proclamation repressed,  
many began to stagger and thinke that the truth was rather on  
their side, for otherwise (said they) why should not the an-  
sweres be scene and read, especially where M. Iuells replies  
were rise in euery mans hands. For most certaine it is that the  
truth feareth no triall, and flieth not the open pulpit and pub-  
lique disputations. The learned writers took it then for a dis-  
grace to their writings to be quitted by Proclamation which  
thing once (my selfe <sup>11</sup> being in company at a dinner) was  
cast in M. Iuells dish, and hence it proceeded that the answeres  
of the aduersaries the more they were forbid the better they  
were esteemed to the disuining of many that were most earnest  
before with M. Iuells in his challenge, as the Lord Capley  
(so they termed him) D. Steuenus, and others. And if it shall  
please his Maiestie, that the said challenge be <sup>12</sup> prosecuted  
and triall made for the truth, especially among the learned in  
the publique Schooles and Vniuersities, and that not in one  
point only (so) but in all, he shall giue great satisfaction to every  
one that in this time of so many sects hath care to finde the  
truth. they that haue the truth shall be confirmed, and such as  
know it not shall more easily find it by such a free search and  
inquisition.

vo domoq; bon belouing now

Now the Libeller mainly labourerth to per-  
swade triall by disputation, wherein I can but won-  
der at his impudency, considering alwaies in euery  
conference the Papists fled before vs. Martin Luther

L

and

Fol. 13.

<sup>10</sup> This was  
done because  
the wise Magi-  
strates saw that  
the Papistes were  
solemnely sworn  
that they would  
neither read, nor  
heare B. Iewels  
booke read: but  
greedily embra-  
ced the poisoned  
writings of his  
Aduersaries.

<sup>11</sup> Now well,  
Ergo, the Libeller  
is a man both of  
yeeres, and place  
or qualite a-  
mongst vs Which  
caused me to  
suspect that he  
can be no Semi-  
narie locust, nor  
Apocalypticall  
frog, or Iesuite

<sup>12</sup> But that chal-  
lenge was neuer  
yet wholly answer-  
ed by the Pa-  
pists. Is it likely  
that the Libeller  
is a Puritane, see-  
ing he doubteth  
of the truth of  
Iewels challenge?

Of triall by  
Disputation.  
The Papistes  
euer foiled in  
Disputation.

and *Philip Melancthon* maintained the cause of the Gospell by disputation before the greatest States of Germanie, against as subtil instruments of Satan, as euer since haue risen vp to oppugne the truth. *Theodore Beza*, a man of rare knowledge and vttérance, assisted with *Peter Martyr* disputed this cause at Poyssie, with the choice of the Sorbone and of all the Papiſtes of France; that the Cardinall of Lorraine wished *that Beza that day had beene dumbe, or the chiefe of his Auditours deafe*. I will not mention the disputation of *Zuinglius*, *Oecolampadius*, and others at Bearne, Basile, Strasborough, Zurich, and other free Cities, in all which the truth was euer found among the Protestants.

But to speake heere of the like at home: So it was also in the disputation in *King Edwards* time. And in *Queene Maries*, albeit they brought those worthie Martyrs of Christ, *Cranmer*, *Ridley* and *Latimer* to dispute at Oxford with most vnreasonable inequalitye and conditions, yet they so foiled and wounded their enemies, that both those that were present, and whosoever shall yet read it to this day, may easily see that they fought valiantly with the sword of the Spirite, to the confusion of those that stroue against them.

In the beginning of *Queene Elizabeth* her most blessed and happie raigne, the Popish Bishops and greatest Clerks were prouoked and appointed by auctoritie to dispute, if they were able to maintaine their doctrine against the Ministers of the Gospell; But after a few impertinent words, they gaue ouer their cause in the plaine field, and so ridiculously handled



handled the matter, that it is maruell that the remembrance of the confusion and shame of that day, doth not terrifie the Papistes from once daring againe to moue the matter of disputation with vs. But as the Prouerb saith, He that runneth away may fight againe.

So *Campion* the Iesuite, came with open defiance to prouoke the Protestantes to fight with him, boasting to maintaine his cause by *Scripture, Councels, Fathers; by all Lawes, Ciuill, Canon, and Common; and by all Histories and monuments of former ages.* But what the issue was, and how his glorie was turned into shame, the Acts of those disputations in publike print do manifestly declare.

So this *Puritan-Papist*, as also some others of the same crew, crake much of disputation and conference: But if it pleased his Highnesse and the State, if necessitie or conueniencie did so require; questionlesse the rottenesse of their cause should soone appeare. For we haue the Arke of the Lord among vs, we haue his siluer Trumpets sounding continually in our camps. Though they came about vs like Bees, yet should they be quenched as a fire of thornes: they put confidence in themselves, but in the name of the Lord of Hostes we should preuaile against them.

Concerning the challenge of that worthy and learned Bishop *Jewell* of reuerend memorie; he vnder-tooke and performed against the Papistes those seuen and twentie points wherein they differ from vs and the Primitiue Church; which remaine vnder-answered vnto this day, sauing that *D. Harding*

*D. Jewels*  
challenge.

prayed a little in the first point onely, which yet was so defended against him and some one or two others that tooke his part, that they quite left the field, and fled.

And as hitherto by writing to the glory of G O D, to the gathering and edifying of his Church, we haue defended and maintained the trueth against them: So by the grace and assistance of G O D many of vs will be alwaies ready to do the same hereafter.

Restraint of  
Hereticall  
Bookes.

But if they will haue their Bookes passe freely without restraint, and all men to be allowed to read them: Let them first assure vs, that they will leaue it free for all such as are abused by them to reade ours. For we are not ignorant of their discipline to the keeping of the poore and ignorant people in that captiuitie, that they may not once dare to reade our writings, least they should be conuerted and repent, that the Lord might saue their soules. For a few onely excepted, whom they thinke desperate of being conuerted by any meanes vnto the truth, they restraime all vnder their iurisdiction from reading our workes.

If they so straitly provide to hinder the truth, and to keepe Captiue simple soules in their blinde kingdom of darkenesse; much more reason haue our Magistrates to provide that the children of light be not led into darkenesse by them.

\* Murel's mail  
sabeur. One Pha-  
sist commended  
another.  
\* It was a very  
foolish counsell.

Gama'sell is noted by Luke for a man of \* deepe iudgement and worthy Doctor in the Law of Moises, and commended much for his \* politique aduise given the high Priest, and body of the Council to take heede to themselves what they entended

to doe touching the Apostles who seemed to them to reach a new doctrine. For, said he, If this counsell or this worke be of men, it will come to naught, but if it be of God yee cannot destroy it, least ye be found euen fighters against God. And in this kinde he gave certaine instances in Theodas and Iudas of Galilee. For as the truth cannot be overcome, so error and heresies cannot long stand but will at length of themselves perish. and it is certaine that heresies, which arise among Christians, are, as Augustine well notech, like the little brookes which by great showers swell up for a time somewhatly, as they seeme to be great rivers, and runne with such violence that (a) they beare away or shake very maine foundations. To passe over these torrents in their <sup>1</sup> pride, it were too dangerous and rash an attempt, to seeke to hinder their current were no lesse folly. In patience these waters are with pleasure scene to fall, because they proceede not from any true spring as rivers doe. So fareth it with all heresies, and teachers of error. They destroy themselves at length though no force for the time can tame them, the reason whereof is truly delivered by Christ in those words. Euery plant which my heavenly Father hath not planted shall be rooted vp.

By this then <sup>4</sup> you see that violence is not the best meane to plant or conserve the truth, not to destroy error. I could therefore wish that an easier hand were caried towards all of what Religion soever, and the rest left to God who knoweth best the season and meane to compass that which may be most for his glory.

And if forraine examples may perswade aught, we see how the French King although he be now no <sup>5</sup> more of the Reformed Religion findeth himselfe (b) bound in <sup>6</sup> common humanitie not to persecute them of the Religion, because he found them <sup>7</sup> alwayes faithfull unto him and ready to maintaine his title to the Crowne. If this course of proceeding be esteemed <sup>8</sup> honorable in him, how can any man iustly dislike that <sup>9</sup> our King should maintaine in their estate and dignitie such of this realme

mouth: But this condemneth Papistes who have become very often treacherous unto him. <sup>10</sup> By whom hath it become so esteemed. <sup>11</sup> The case is quite different. Reade the Answer.

Fol. 14.

<sup>1</sup> But if they be restrained at first, they can neuer attaine to such height of pride.

<sup>4</sup> But you have proved nothing, save your selfe a foole.

<sup>5</sup> The more he hath to answer for. But I hope the Lord will yet open his eyes to behold the glory he fell from, and give him grace to returne from his sullied waies. Amen.

<sup>6</sup> As if he had no greater bond to stay him from persecuting the Protestantes.

<sup>7</sup> A good testimonie out of an Adversaries

of England, as, notwithstanding diuersitie of Religion, were alwaies ready to make good his Rights, and when time serued receiued him with all ioy and gladnesse? And if for the fault of a few the whole number were to be condemned, our parties might expect but small fauour at his Maiesties hand, among whom<sup>12</sup> some haue bene found more forward against him then among them, as may appeare by the late conspiracie, wherein their error was rather to change some proceedings then the King. besides that the danger thereof was by some of the Papists first discovered to the state.

10 Because they could not otherwise chuse.

11 Name but one.

Of Gamaliels Counsell.

It is not the Euangelist Luke that commendeth Gamaliel, but the Libeller. Luke saith onely, that Gamaliel was 1. a Pharisee. 2. a Doctour of the law. 3. honoured of the people. Act. 5. 34. The Libeller saith he was a man, 1. of deep iudgement. 2. a worthy Doctour in the law of Moses. 3. commended much for his politique aduise. Whereas indeed the aduise which he gaue was very foolish and imperfect, vsfit to be giuen by a man of deepe iudgement. For it is not likely that Gamaliel spake so because he approued or fauoured the doctrine of the Gospell; or for that he purposed to vndertake the defence of the Apostles: But because he saw the Jewes furious and madde, he being a humane and moderate man, by a middle and gentle speech moderated and asswaged the excessse of their rage.

But if we should subscribe to Gamaliels iudgement: then were euery man to abstaine from all punishment, and so no malefactor should be corrected for any offence whatsoever.

I confesse both these sayings be true in themselves, 1. If it be of man, it will come to naught.

2. If

2. *If it be of God, you cannot destroy it.* But Gamaliel inferreth from these Propositions a false illation or Conclusion; *that in the meane time we ought to stay and expect the dissolution or vanishing of wickednesse of its owne accord:* this is no consequence. Yea rather we ought to consider and execute what God commandeth, who willett that all wickednesse be punished. And to this end he ordained Magistrates and armed them with the sword of Iustice, to take vengeance of euill doers. If that *Theodas* and *Iudas of Galilee*, whom Gamaliel speaketh of, had beene restrained and curbde at first, their impiety had neuer ascended to that height it did afterwards. Wherefore Ierome saith, as we haue noted before, *if that little sparke Arius, had beene extinguished at first, the flame thereof had not consumed the whole world.* Hieronym. in Cap. 5. ad Galat.

Gamaliels  
aduse  
foolish.

To the Libellers instance in the French King, I answer, I. That his doings can be no discharge vnto his Maiestie. We may not imitate the vices, but the vertues of others. Let the Libeller first proue that the French King doth well in tolerating Popish heresie, & then vrge his example. The Kings Highnesse perceiuing by Gods law, what euery Prince ought to doe, regardeth not what other Princes please to do; deseruing thereby the more thanks with God and praise with men, for that in guiding his people, he rather embraceth religious pietie, then sacrilegious policie.

The Libellers  
inslce of the  
French King.

II The French King professing himselfe a Papist, granteth toleration to Protestants, who, as the Libeller acknowledgeth, were euer loyall and faith-

full

full Subjects vnto him, who maintaine no opinions preiudiciall vnto his royall estate, and of conscience do and will alwaies obey him. Whereas his Maiesty of Great Britaine being indeed of the Reformed Religion, is solicited to grant toleration vnto Papists who defend positions contrary vnto the lawfull and soueraigne auctoritie of Kings, and who, it is certaine, I speake of the greatest number of them, are neuer loyall Subjects vnto any, saue the Pope only.

III Poperie was neuer yet expelled out of France: and it is more then the Papists there can do to ruine and expugne the Protestants, peace being granted vnto the Religion for about 40. yeeres, confirmed by the Kings, Princes, Nobles and Parliaments of that kingdome. But our case is otherwise, for Poperie hath beene and is still expelled out of Great Britaine.

IV In the kingdome of France the diuisions are so many, and so intricate of Protestants and Papists; Royallists and Leaguers; Patriots and Spanish; yea the Nobilitie diuided from the third state, and the townes from the fields; as it seemeth God hath some great worke to bring to passe vpon that nation. Wherefore it can be no safe president for Great Britaine to imitate.

\* The Libeller hath only sufficiently prooued himselfe a pragmaticall dissembling foole, and nothing else.

Fol. 15.

\* We vnderstand not what case this is.

And now that this milde dealing is <sup>2</sup> sufficiently proued not to be contrarie to the word, let vs see awhile what course is best in human and ciuill policie.

(a) The wisest Princes and greatest statesmen indure within their dominions in the <sup>2</sup> case proposed, diuerse sects and sorts of Religion contrary to their owne, lest vs behold the experience as well of those that endure them, as of those that haue bent their forces



forces by violence to roote them out; as first for example, our late *Queene* was not of her selfe enclined to force or constrain the consciences of the Papistes her subiects, and with that moderate course which she held in the beginning of her raigne she gained the generall good liking of all parts, and lived in great securitie of her person: But when she was once drawne by men of violent spirits to roote them out by losse of fortunes, libertie, and <sup>1</sup> life, she found by experience that <sup>2</sup> the more they were afflicted the more their numbers daily increased, and her selfe put often in feare as well of insurrections at home, as insurrections from abroad under colour of relieving men so grievously oppressed.

<sup>1</sup> She neuer put any so death but for Treason.  
<sup>2</sup> A manifest vnto.

The greatest force that euer she vsed to roote them out was about the yeare of our Lord 1581. and inquirie being made in the yeare following of the number of Recusants they were found by the bills (b) of Sir Owen Hopton then Lieutenant of the Towne and others in commission to haue increased in the circuit of that yeare <sup>3</sup> ten for one. She assaid an other way by banishment of some, losse of goods and life of others, yet left she at her death <sup>4</sup> more Papistes then when she first began those violent courses; besides huge numbers of close Papistes and their well-willers, among which are many of high calling who in regard that it concerneth their <sup>5</sup> Soules and everlasting life could not line but with a most fearefull disgust. The warres also which haue beene continued in Ireland against O'neale, Desmond, and Tirone haue beene tedious, bloody, and costly, all which might haue beene auoyded with carrying a gentle hand euer them, and suffering them according to their Religion, which notwithstanding is so firmly grounded in their hearts, as very few persons of marke doe at this time embrace the <sup>6</sup> libertie of the Gospell. besides that the countrey hath beene in bazard to be lost and planted with <sup>7</sup> a potent enemie.

<sup>3</sup> A thing altogether vnlike.  
<sup>4</sup> The reason hereof see in the Answer.

<sup>5</sup> And yet this fellow is no Papist, forsooth.

<sup>6</sup> Note the Li-bellers gall in this tearme.  
<sup>7</sup> And all by the dissoluitie of Papistes

As it is true that Consciences are not to be compelled, but perswaded by force of truth and use of all good meanes of instruction: So it is certaine also, that Cau-

Of the late *Queenes* proceedings against Papists.

*ses of conscience when they grow to be matter of facti-  
on loose their nature, wherefore Princes may and  
ought to punish exorbitant practises, albeit coloured  
with pretence of conscience in Religion. According  
vnto these principles hath that Mirrour of this Age,  
our late Soueraigne Lady Queene ELIZABETH of  
eternall memorie, behaued her selfe during the  
whole time of her happie raigne.*

Comming to the Crowne, detesting the Popish  
Tyrannie, which by terrour and rigour ouerruled  
mens consciences, with great wisdom she permit-  
ted onely the exercise of true Religion, and tolera-  
ted the Papistes with vnspeakeable lenitie, expe-  
cting that time would worke some good effect in  
them.

Popish Bulles  
against the  
Queene.

In the meane time, when the Pope, by intercessi-  
on and intreatie of other Princes abroad could not  
preuaile with her Maiestie, to receaue againe into  
her kingdome the contagion of Popish Heresie,  
then he beganne to thunder out Bulles and excom-  
munications against her, which for many yeeres  
her Maiestie suffered quietly, accompting them but  
as words, or winde, or water bubbles, without puni-  
shing the diuulgers and fauours of them. But after  
some prooffe, perceiuing that some intemperate  
and factious Subiects tooke courage thereby; she  
could not but esteeme them to be preambles and  
forerunners of greater danger. And therefore for  
her defence against them she reuiued former  
lawes, to prohibite the publication or execution of  
such kinde of Bulles within her Realme and Do-  
minions.

Notwithstanding

Notwithstanding this prohibition, the Papistes, The Bull of Pius V. abusing her Maiesties lenitie and clemency, brought the said Bulles plentifully into the Realme to moue sedition, and at length most impudently and most arrogantly set vp one of them publicquely vpon the gate of the Bishop of Londons pallace, wherein her Maiestie was denounced to be no lawfull Queene, and her Subiects drawne vpon paine of eternall damnation from her obedience. Now who can in common Reason and Sense mislike that her Maiesty finding this kinde of denunciation of warre, as a defiance, to be made in her imperiall Citie, by one of her Subiects auowing and obstinately maintaining the same, should according to iustice, cause the offendour to haue the reward due to such a fact? This was the first action of any capitall punishment inflicted for matter sent from Rome to moue rebellion; which was about the 12. yeere of her Maiesties Raigne.

Felton executed.

Hereat the Pope burning with indignation and furie, from words and writings fell to actions and practises against her Maiestie & the State, soliciting and prouoking her Noblemen and Subiects to disobedience and open rebellion. Whereupon ensued the rebellion of the Earles of Northumberland and Westmerland, and their adherents in the North, who putting themselves in armes against their liege Lady, required by soleme Proclamation forsooth, not onely safe conduct and libertie for the Masse, but also the releasing of prisoners, banishing of preachers, reuersing of lawes, and displacing of Counsellors: whom the Queene subdued by her forces.

Rebellion in the North.

Inuasion of  
Ireland.

Not satisfied herewith, the Pope entertained the Traitors and rebels that escaped out of the Realme for the rebellion, and sent them with certaine bands of Souldiers and Captaines of his owne, furnished with treasure, munition, victuals, ensignes, banners, and all other things requisite for warre into the Realme of Ireland, where the same forces with other auxiliari companies out of Spaine, fortifying themselves very strongly on the sea side, proclaimed open warre, erecting the Popes banner against the Queene: and also sent certaine disguised fugitiues into England secretly to allure the people to new rebellions. But through Gods power and speciall helpe, her Maiestie by lawes suppressed the factious stirrers of sedition in England, and by her sword vanquished all the Popes forces in Ireland.

The Originall of Seminary Priests.

And when the Pope saw that he could not preuaile by way of force and violence, he deuised to erect vp certaine Schooles, which he tearmed *Seminaries*, to nourish and bring vp persons naturally disposed to sedition, to become seedes-men in the tillage of Rebellion; and them to send secretly into these kingdomes, to perswade the people to allow of the Popes Bulles, and to reconcile men from their loyaltie and obedience to the Queene, vnto the Pope. Which traiterous course, had it not beene, by Gods goodnesse, espied and staied, there had followed imminent danger of horrible vproars in the Realme. For some of these cursed and seditious Seedes-men and fowers of Rebellion were discouered, and being charged with euident points of high Treason (not being dealt withall vpon Questions  
of

of Religion) were truly convicted, openly condemned, and iustly executed as Traytors vnto their Prince and Countrie.

Hereby appeareth the Libellers impudencie and malice in traducing the Queenes gouernement for tyrannie; whereas indeed it was but due and needfull execution of Iustice, for necessary preservation of her person, estate, and Subiects, For that Prince that neglecteth his Office, and suffereth disloyall Subiects and Rebels to haue their wils, for want of resistance and courage, ought not to be pitied, though he lost his Crowne, his head, his life, and his kingdome.

Touching the increase of Papistes, *ten to one that were before*, in the yeere 1582. ten to one it is a malicious lie and vntruth, which needeth no further refutation. For lightly said without prooffe, may be lightly condemned without answer.

And that the Papistes began to increase in the later yeeres of the Queene; it was by reason of impunitie and slumber of Iustice, as her Maiestie confesseth in her Edict Nouemb. 15. 1602. which she was then presently about to reforme, and indeede had so donne, if she had not beene preuented by Death.

*Of the increase of Papistes in the last yeeres of the Queene.*

*You will perhaps reply that in Scotland our brethren had better successe when they tooke armes in the daies of his (a) Maiesties mother for the spreading of the Gospell: yet you must confesse that it was but small discretion to set all vpon the vncertaintie of a battaile. Many like violent attempts haue beene prallized in that Realme through zeale of Religion, but by clemencie and moderation his Maiestie hath not onely escaped the dangers, but also made himselfe a peaceable Master and*

**Fol. 16.**

*A malicious vntruth.*

\* For he neuer  
ioyned with both  
together.

† The Libeller  
muſt needs be  
either a foole  
that knoweth  
not what he writ-  
teth; or a Knaue  
for belying of  
Stories. For that  
poore King was  
ſo farre from be-

ing peaceably  
Lord ouer the  
hruſe of Lor-  
raine, that they  
traiterouſly cau-  
ſed him to be  
murdered in his  
Campe before  
Paris. Reads the  
Anſwers.

‡ True, becauſe  
the gates of hell  
cannot preuaile  
againſt Chriſts  
Church.

§ O narrow  
enſlaving!

¶ For he doth no-  
thing but for ad-  
uantage.

‡ Fonde ſug-  
geſtions.

§ Lex the Libel-  
ler perſwade the  
Pope and the  
King of Spaine  
firſt to graunt this  
libertie to our  
Religion.

¶ No otherwiſe  
then by great  
meanes and  
entreatie.

Fol. 17.

¶ False, for from  
the year 1562,  
vnto her dying day ſhe was an extreame enemy vnto them of the Religion.

Lord ouer them all, imitating heerein that moſt renowned French King Henry 3. who perceiving the fire of Ciuill wars to kindle betweene the King of Nauarre, who was of the Religion, and the houſe of Loraine would breake neither with the one nor the other, but fauoured them both ſo farre, as in the end he made himſelfe peaceably head of them both, who afterwards wholly depended vpon his wil & pleaſure. To continue yet further in the affaires of Fraunce, they that haue ſeene the ſucceſſe may witneſſe that no violence could worke out them of the Religion in the time and raigne of Charles 9. and ſince the ſaid King Henries death the force of Spaine ioyned with Fraunce vnder the conſult of the Dukes of Parma and Du Maine did not ſo much preuaile in Fraunce as did the Biſhop of Rome his courteous entreating the now King and his adherents although of a contrary Religion vnto him. If the Pope will for his more advantage yeeld to them in ſome things who were his greateſt enemies, what neede we be ſo ſtraight laced againſt our owne Countrey men for matters of Religion? May not his Maieſties example of clemencie towards the Papiſtes beere, mooue ſome Prince abroade to be fauourable to our brethren? Is not the Maſſe ſuffered at Rochell, and other like townes in Fraunce in hope that they of the Religion may be like ſuffered in Paris and other ſuch townes in Fraunce? Haue not our brethren in Holland offered to admit the Papiſtes to preach and ſay Maſſe in their Countreies, ſo that they might haue like libertie in all the other Prouinces? If we haue the truth why ſhould we feare that other Religions ſhould haue libertie with vs? and why may not the King doe as the Queene mother did in Fraunce who being a ſtranger in the Countrey, and at the death of her husband the gouernement of the Realme falling into her hands during the minoritie of her children, did inſage (a) is the wiſeſt way for the maintenance of her authoritie, to keepe ſtill on foote the oppoſitions which ſhe found either by diuerſitie of Religion or otherwiſe, and to fauour them all in ſuch ſort as ſtill ſhe might be able to curbe

the



the stronger by supporting the feeble and weaker partie.

Every little governour in France that hath vnder his charge a towne or prouince where men of sundry Religions liue, as the Duke Memorancy, the Duke Bullion, Digniers and the like taketh the same course as the Queene mother did, and seeketh his places or prouinces at his deuotion and in due obedience. And at this day in Fraunce you see no vndiscreetely zealous man in great fauour with the King or in high estate to gouerne, that by the moderation of such as are not too forward the insolency of other (whom zeale may mooue to be troublesome) may be repressed. And <sup>11</sup> thus the Countrey is kept in greater peace and quietnesse then hath bene seene in France for 40. <sup>11 Non causa pro causa.</sup> years before, and that chiefly by the diligence and dexterity of two especiall favorites of the King, the Marques of Rosno high Treasurer and Monsieur de Villaroj principall Secretary, both of them (b) of farre different yet temperate humours in Religion.

It was not for the cause of Religion that the Noblemen of Scotland tooke armes, (as the Libeller would make vs beleeeue) but for other matters. The house of Guise in France vnder colour of consanguinitie and Religion, brought into Scotland French forces in great numbers. Whereupon the ancient Nobilitie of the Realme, seeing the imminent danger of reducing their kingdome vnder the Tyrannie of Strangers tooke armes against the enemy: and being not strong enough to subdue them, praied the Queene of England her ayding forces, which her Maiestie, knowing the action iust and honourable, easily granted them, and accordingly expelled the Strangers, and restored the Nobilitie to their degrees and ancient priuiledges, and the State to peace.

Wherefore  
the Scottish  
Noble men  
tooke armes.

The

The other attempts which he speaketh of practised in that kingdome, when they shalbe particularly specified; they shalbe fully answered.

Of the French  
K. Henrie 3.

That concerning the *French King Henrie 3.* is altogether false. The trueth is: The *Duke of Guise* that he might strengthen himselfe and his house to take the Crowne, if ought should befall the Kings line; by the support and practise of the Queene Mother obtained greate auctoritie in the kingdome of France; whereupon hauing raised and moued Ciuill warres vnder pretence of Religion, though indeed to weaken and extirpate the Princes of the blood and ancient Nobilitie of the Realme, tooke armes against the Huguenots, but seized vpon the best townes of the Catholiques, Religion was preached at *Guyenne*, and the Leaguers went to drue it out of *Picardie*: The Huguenots were at *Rochel*, and their armie marched straight to *Paris*: The Huguenots are at *Montpelleir*, and the League set vpon *Montseille*: Whereupon the King writing vnto the King of *Nauarre*, saith; *That he knew that those of the League, what shew saeuer they made, plotted onely against his Person and Crowne, thinking to rise and become greate at his coastes, seeking nothing els but the utter ruine and dissipation of his Estate.* On the other side, the King of *Nauarre* and the rest of the Princes of the blood, together with many of the Peeres and Nobles of France and the greatest Officers of the Crowne; perceiuing the Duke of Guise his malice, and seeing his iniustice, that, being but a Subiect, he would with priuate and armed violence murder innocents and make himselfe sole commander, gathered

thered themselves, to preserve their liberties granted by publique Edicts, and to saue their lines from the furie of that ambitious Blood-sucker, Meane time, the Leaguers hauing the King at aduantage, presented him with these requests; viz. *To make an irrenocable decree for the extirpation of Heresies: To take by force those Townes held by those of the Religion: To renounce the protection of Geneva: To auctorise the warres: To reconcile the Leaguers vnto him: To be of their League; that is, of a King to become a Participant.* And thus the Leaguers hauing made their peace with the King, they caused him presently to interdict the exercise of the Religion by a new Edict, recalling all former Edicts for peace; to approue the warres; to banish the Ministers; and to force all his Subiects to become Papistes. The King of Nauarre being aduertised of these proceedings, complaineth vnto the King of the peace he had made with the League, declaring vnto him that himselfe could not be ignorant, that he had made peace with his Enemies, and armed them with his forces and auctoritie against the Estate, against the Blood, and against his owne Person. The King was now in woefull case, and in great perplexitie and distresse, neither durst he vse the auctoritie of a King. If he consented to the libertie of Religion and restored them the Edict of peace, he thought he heard all the mutinous Leaguers continually about his eares: if he made warre against the King of Nauarre and the Religion, he had fiftie thousand Strangers vpon his backe, that would constraine him to ouerthrow the League. Wherefore he desired the Duke of Guise

to yeeld to a peace, nor to abandon the Estate of the Realme for a pray vnto Strangers, to procure the ease and contentment of the King, the comfort of the people, the freedome of the Clergie, and the dignitie of the Nobilitie by other meanes, then by Ciuill warres which would ouerthrow all. But the Duke of *Guise*, who rather desired a battell then a disputation, answered the King resolutely, that he would haue no peace but warre, and caused the King in his owne person to march against the Protestants. After that the King had made some few skirmishes, the glory whereof redounded to the Duke of *Guise*, he staid for a time to resoluie himself vpon the intention of the Princes of the League (which was now fauoured by the Pope, the Emperour, the King of Spaine, the Duke of Sauoy, certaine Princes of Germanie, all the house of Lorraine, and all the chiefe Townes in France that had entered therein) and made shew to consent vnto them: for indeed he was not able to resist them, being in a manner banished in the middle of his estate, and spoiled of his auctoritie: So that now he acknowledged his fault that he agreed to the treatie of *Nemours*, to the breach of peace, and to approue the league. The people euer where *Monsieur de Guise* came still receaued him with great ioy and acclamations, *Vive Guise, Vive le Pillier de l'Eglise*: in so much that the King was faine secretly to flie from Paris, and shift for himselfe: For *Monsieur de Guise* being puffed vp with popular insolencie, had absolutely determined, either to slay the King, or at least to cast him into a Monasterie, as *Chilperie* was, and

to vsurpe the kingdome himselfe. Now the King hauing escaped, and the rumour thereof being spread ouer all France, *Monsieur de Guise* began to protest his innocencie, and the duty he had shewed in restraining the furie of the people, traueilling in the Kings behalfe against the attempt of the Barricadoes. But the King, thinking that the life of *Monsieur de Guise* would be his death, resolued to be reuenged of him: And so indeed, because very many were engaged in that conspiracie, he caused him to be suddenly surpris'd and slaine at Blois in the entry as he came from the Councel-chamber into the Kings chamber. Notwithstanding this execution of the duke of *Guise*, yet the flame of that conspiracy was nothing allwaged: for the league caused not a few of the chiefe cities in France to rise against the king; whereby the king grew so distressed, as he was forced to make peace with the king of Nauarre, to craue his forces for his reliefe, and also to implore succours from her Maiestie of England, but before these forces could be transported into France, the king, by the malicious and diuellish instigation of the League, was most traiterously murdered by Frier *Iaques Clement*, in his campe neere Paris. By this a man may see what conscience the Libeller maketh of falsifying Histories, and how true that is where he saith, that in the end the king made himselfe peaceably head of them both, who afterwards wholly depended vpon his will and pleasure.

The death  
of the Duke  
of Guise.

Death of  
Henry the 3.  
K. of France.

In the time of *Charles the 9.* albeit the Papistes omitted no deceit, periurie, massacres, nor warres,

supplidng

to roote out them of the Religion: yet because they defended their libertie by the confirmation and autoritie of so many Edicts of peace (God also fauoring their cause) their aduersaries molested them in vaine, for they could not preuaile against them; but for all their persecutions the Protestants still encreased more and more both in zeale and number.

Also in the time of *Henry 4.* the present king; the *Dukes de Maine* and *Parma* with Spanish forces taking the Rebells part, against their lawfull king, with Cyclopically immanitie set vpon them of the Religion, whom they could not subdue by any force of armes; because it was but vaine for them to fight against God. And the Duke of *Parma* his disgraces and shame in those attempts are commonlie knowne.

How curteously the Pope entreated *Henry 4. K. of France.*

But for the Pope his curteous entreating of the now king of France; besides that thereby he provided for his owne commodity and profites in that kingdome; What curteous dealing was it, to lash such a mightie king (in the person of his Embassadour at Rome) after the singing of euery verse of *Miserere*, vntill the whole Psalm was sung out? The king of Great Brittain will neuer enuie or grudge this humanitie and curtesie vnto any.

Of the queen Mothers dealing towards Protestants.

The *Queene Mother*, desirous to retaine the Regency in her owne hands during the minority of her Sonnes, vsed those of the house of Guise as a counterpoise vnto the Princes of the bloud; but neuer granted any thing vnto the Protestants, but what had beene granted and ratified before by many publique



publique Edicts. Yea from the yeere of our Lord 1562. vntill the yeere 1588. Jan. 5. which was the time of her death, she omitted no sleight, deuise, cunning, policie, nor diuellish practise that she could possible inuent vnterly to extirpate and roote out the Religion, out of the kingdome of France.

As for the Duke Mommorancy, the Duke Buillon, the Lord of Diguieres and such other, they do but as they are bound to doe by publique Edicts.

Now then let vs see what successe they had that took the contrary course of violence. Truxes in these our daies B. of Colen became a Lutheran, and desirous to bring the Countrey of his Electorship (and so in time the whole Empire) to Lutheranisme, used no violence against his subiects that were Papistes, <sup>1</sup> vntill Cassimere gave him contrarie counsell, by which he cleane ouerthrew himselfe, liued in banishment, died in beggerie, and left the Countrey without <sup>2</sup> all hope of euer enioying the Gospell againe.

<sup>1</sup> Truxes neuer vied violence against any man first not last.  
<sup>2</sup> False.

The zeale of the Archduke of Stiria was highly commended by the Papistes for his religious minde, but not for his vndiscreete attempt in banishing them that were of a contrary Religion out of all his dominions except they would become Papist like himselfe. and now it is euident that the moderate government of his Father was much better, who considering how dangerous a neighbour he had, and the number of those who otherwise would haue liued discontented in his Countrey, permitted them their Religion and intreated them no worse then (a) his other subiects, whereby he ended his daies in peace; whereas his Sonne, following a more heady course of government, was the occasion that some of his subiects <sup>1</sup> departed their Countrey and had <sup>2</sup> intercourse with the Turke; others stayed and dissembled their Religion, while Canisia the key and stay of that countrey was deliuered up <sup>3</sup> by them to the Turke, who the more freely spoiled all the Land because the Archduke, ha-

Fol. 18.

<sup>1</sup> Being banished thence vpon pain of Death.  
<sup>2</sup> Scottland.  
<sup>3</sup> Because they could not chooseth the Turke winning the same by the dint of his sword.

king lost the hearts of his subjects, wretched men and wretched to  
 exist him. A worthy but lamentable mirror for all Princes  
 to look in, and behold how perillous a thing it is to use violence  
 against whatsoeuer Religion, but especially for England, that  
 so neere at hand hath such mightie Kings, who perhaps would  
 be glad of the like occasions. We haue sometimes supported  
 their subjects against them for zeale of Religion, and there-  
 fore we haue inst cause to feare the like measure.

¶ Against true  
 Religion.

¶ A lying Li-  
 beller.

¶ By forbearing  
 to persecute true  
 Religion.

If Charles 5. in Germany had not abated the flame of  
 ciuill warres by his conuenance and toleration, the French  
 King had made as easie an entrance into other parts of the Em-  
 pire as he did into (b) those three Imperiall townes, Metz,  
 Towle, and Verdun: but by the losse of these Citties his suc-  
 cessors haue learned to take a more milde course with their  
 subjects of whatsoeuer Religion, least they should open a more  
 dangerous gap for the Turke the professed enemy of the Em-  
 pire, and all Christendome.

¶ The Turke  
 is a dangerous  
 enemy.

¶ We liue not by  
 examples, but by  
 Lawes and rule  
 of Reason.

The like toleration as in the Empire is also permitted in the  
 kingdomes of Poland by reason of the Moscouit bordering  
 vpon them and in Dantzic (as you know) there is publique  
 profession of both Religions.

In Switzerland at the first beat many a bloody battaile was  
 fought for Religion, but in time they learned to ioyne wisdom  
 with zeale for conseruation of the state, and now they liue in  
 peace with all securitie tolerating within their Cantons the one  
 and the other Religion.

21. 107

¶ The Turke  
 is a dangerous  
 enemy.

Fol. 19.

¶ The Turke  
 is a dangerous  
 enemy.

If the King of Spaine had at first permitted libertie of Re-  
 ligion in the lowe Countreies, he had spared many a million both  
 of men and money, and enjoyed with peace that, which he is  
 neuer like to recover. In that glasse likewise may we see how  
 ready Princes are vpon such occasions to weaken the forces  
 of others (a) Princes their neighbours, whose puissance they  
 feare to enuie their glory.

But now let vs looke home, and we shall see Ireland ouer-

come; but God be thanked her Maiestie had neede neither to feare not to enuie any King or  
 Prince whatsoever. The infatuated Libeller can see nothing but Papists.

grows

growen with Papistes; who haue not dissembled themselves as by the late warres appeared but ( especially as the *Queenes* death when not onely in the Countrey <sup>11</sup> generally, but also in the chiefe townes (where they were most restrained) made their publick processions after the Papisticall fashion, where the Right honorable the now Earle of Downshire most sage and wise in his gouernment, not by force but <sup>12</sup> faire means suppressing their seruour, conserued the Countrey in peace and obedience to his Maiestie, and we see that the King doth not dislike that course by his singular fauour to <sup>13</sup> Tyrone and his complices.

Scotland for the face of the Church is generally of our reformed Religion: yet hath the Papist part <sup>14</sup> so great a sway in the Countrey and so mightie a support of the Nobilitie, that not many yeares since they encountered the Earle of Argyll in the fildes and gaue him the ouerthrowe. Howbeit they fled before the face of the King when he came in person, leaving (b) their houses and Countrey at his Maiesties deuotion.

England is much more diuided into sects especially into three, the Protestants only allowed by authoritie in the Realme, the Papists who pretend amiquitie, and thirdly our selues who no lesse desire to reforme the Protestant abuses, then they haue done the Papists. The state of his Maiesties Dominions standing thus then as you see, what <sup>15</sup> wise man can wish him to sworne much against any? For what man may iustly repine if he but onely abstains from violence? We may very well content our selues that our King is of our faith, and will not suffer vs and our doctrine to be either disgraced or defaced. and a temperate course with the Papistes may winne them to be as ready as others to withstande all forreine inuasions or <sup>16</sup> home insurrections if either of both vnder what pretext soeuer should happen. And in like case as was our Portugall voyage, or vpon any remolt of the Indians, or tumult in Fraunce, ten thousand Papistes would doe more seruice in winning to them the inhabitants of those parts (being as they are affected in Religion) then <sup>17</sup> thrice talde so many of (a) vs. Thus may you see what

<sup>11</sup> The Libellers generall and vniuersall Lie.

<sup>12</sup> True, when he had fairly handled vnder the principall Agents in that vile attempt.

<sup>13</sup> His Maiestie did but graciously ratifie the pardon which the Oyerne had granted before.

<sup>14</sup> Popish scanders of the Libeller.

<sup>15</sup> Loyall Subjects needed not to haue fled.

<sup>16</sup> The Libeller thinks none wilt but himselfe.

<sup>17</sup> Who are likely to make insurrections at home but Papistes?

<sup>18</sup> Who euer knew a more impudent lying Libeller?

Fol. 20.

mildnesse

•• Hence may be gathered that the Libellers well stricken in yeeres, will doe and how lately Repentance may follow the greene and vntripe heads of Robourns young vntrained and violent counsellors.

The Libellers  
instance in  
the Elector  
Trucces  
Archbishop  
of Colen.

The Elector Trucces Archbishop of Colen, neuer attempted any thing by armes or violence within his iurisdiction. But as soone as the Pope vnderstood that he fauoured Religion, he vniustly depriued him of his honour and dignitie, and consecrated the ambitious Bishop of *Leodium* in his place.

In the Arch-  
duke of Sciria,

In *Sciria* the Archduke, by the instigation of the Spanisht Queene his Sister, and the pernicious Counsels of the Iesuites, expelled true Religion from his dominions, where it had taken deepe roote before; to the iust hazard of his Dukedome, which now lieth sore bleeding. So also is all *Hungarie*, at this instant, like to be rent from the Empire and vterly lost, vpon the same reason and iudgement. Oh Lord! What meane these men to plucke vp the sweete flowers, and leaue the stincking weedes! To cut off the fruitfull branches, and let those that be rotten and withered alone! to burne the corne and spare the stubble! Why put they Noah into the Arke, and drowne themselves; whose being amongst them kept them from the deluge! Wherefore do they thrust Lot out of Sodom, that kept the citie from burning! and oppresse Moses, who should wrestle with Gods anger and keepe it from them!

Charles the 5.

As for *Charles the 5.* his granting of toleration: why should not the Germanes submitting themselves vnto the Emperour at his Election but vpon condition,

condition, enjoy the same liberties and securities of their publike State as their Fathers did before them?

The same thing also may be said of *Poland &c.* But the case is otherwise in Great Britaine, which is an absolute Monarchie.

Poland and  
Dantzike.

Touching *Zwitserland*: it is no newes to see many lawes vnder many Lordes; the Cantons or Cities of Heluetia haue regall iurisdiction within their feuerall precincts and liberties: nor one of them admit mixture of Religion. Some of them, as *Zurich, Basil, Bearne, Schaffouse, Glaris and Appensel*, haue embraced the doctrine of the Gospell: the rest, *Fribourge, Lucerne, Vri, Swits, Zug, Vnderuward and Soullerre* persisting still in ignorance, retaine the Popish Heresie in the same fashion as they were wont.

Heluetia.

And for the *Low-Countreies*: What reason is there that the King of Spaine should alter their State, euert their ancient Lawes, disanull their liberties and priuiledges, his stile declaring him to be not *King*, but *Earle of Flanders*? His purpose was to haue established a martiall Gouvernement amongst them, as being very commodious vnto him, that in time he might easily, as occasion should be offered, haue made himselfe Commander of England & of France, and at length absolute Monarch of all Europe. But the Netherlanders being very wealthy and inhabiting townes strong and defensible by fortification both of nature and industrious art, could not endure his tyrannie. And indeed the Spaniard being admitted a Protector, if he will needes be-

Flanders.

come an oppressour ; wherefore should not they defend the freedome of their Countrey ? especially their priuiledges being of such nature , as they do iustly esteeme themselves but Conditionall-Subiects to the King of Spaine ; and their Countrey being neuer an absolute Monarchie ?

Queene Elizabeth supporting of the  
Hollanders.

Now because the Libeller maliciously glanceth at the late Queene for supporting and protecting the Netherlanders, I answer ; That her Maiesties proceedings in that action , were so iust, so Christian and mingled with so many honourable regards , as nothing doth so much acquite her Maiestie not onely from passion , but also from all dishonourable policie. For first , at the beginning of those troubles she imparted vnto the King of Spaine sincere aduise not to hold a heauie hand over that people, which he reiected and contemned. Her Maiestie neuerthelesse gave not over her honourable resolution, which was, if it were possible , to reduce and reconcile those countreies vnto the obedience of the King of Spaine ; if not , yet to preserve them from alienating themselves to a forraine Lord : and so continued to mediate vnto the King for some iust and honourable Capitulations of grace and accord. Which course she held vntill the death of the Duke of *Aniwe*, at which time the enemy pressing them , the vnited Prouinces were receiued into her Maiesties protection : which was after the king of Spaine had discovered himselfe an vnplacable Lord to them : and also a professed enemy vnto her Maiestie, hauing alreadie actually inuaded Ireland, and designed also the inuasion and conquest of England,

Her



Her Maiestie notwithstanding still retained an euident prooffe to the world of her iustice and moderation, in that she refused the inheritance and soueraignty of those Prouinces, which by the States with much instance was pressed vpon her.

I will adde yet an example in the Monarchie of the <sup>1</sup> Turke, who (gouerning himselfe only by the light of naturall reason as we may doe when it is without preiudice to the gospel) set downe as a Maxime in policie to climbe the better to that greatnes whereto he aspired, not to force the conscience of his subiects, nor euer to change with violence the Religion in such kingdomes as he might happily subdue. Whereupon some haue more easily yeelded vnto his conquest, and others oppressed by their owne Princes and perturbed with ciuill warres haue called the Turke vnto them, and made him Lord of the wholle land which they would neuer haue donne, if it had bene his custome to force any against his conscience in matters of Religion.

<sup>1</sup> A fit President for Papistes to follow, but not for Christian Princes professing the Gospel.

<sup>2</sup> Who be they that we may know them.

Luther himselfe being pressed by the warres of Charles 5. dealt earnestly with the Germans<sup>3</sup> to call in the Turke, hoping that vnder his gouernement he might more freely preach the gospel. and <sup>4</sup> for the (b) greater glory of their nation, and their Prince his aduancement the French doe best like the same course of toleration in Religion, and haue found by practise that they liue in peace with the exercise of both religions<sup>5</sup> almost in all their townes. not without greates hope that in reuolution of tymes their King may haue thereby a more easie accessse vnto the empire or to other states as occasion fallies.

<sup>3</sup> A malicious lie.

<sup>4</sup> Non causa pro causa.

<sup>5</sup> Vpon exception the Libeller meanes to defend himselfe by this word.

<sup>6</sup> Is the Libeller of Counsell so the French King that he knoweth his secret intents

<sup>7</sup> This whole Paragraph with some few follow. ing doe argue that the Libeller is an Atheist.

The States of the vnited Prouinces haue offered him such an entry into their countrey as he should neuer haue obtained, if there had bene the least suspicion of forcing their consciences, and in vaine should he<sup>6</sup> ayme at the kingdomes of Navarre, and Naples, or the Dutchy of Millaine, were he an enemy to their Religion. Why then might not our King take the like course for<sup>7</sup> occasions or pretensions abroade, and his safety at home, it being the readiest way to keepe all his forces vnited, and all his

Fol. 21.

subiects in most dutifull affection towards him and his royall issue. For who so ever considereth the multitude of his people and their valor, how easily they are leauied, how speedily imbarcked for any (a) countrey, shall finde that our King may with greater reason aspire to the election of the Empire in case he did affect it then any other, or some of his noble issue be chosen Kinges of Poland, or be readie to embrace any occasion offered for the encrease of this Monarchie.

How poeueth  
the Libeller these  
things? he haue  
we any reason to  
beleue him on  
his bare word?

The French King was glad to see our late Queene imbarcked in the warres of the low Countreies, at what time perchance by reason of his troubles she might haue recovered the Duchy of Normandy, and perhaps the better parte of France as she was once resolved to haue donne by the aduise of Duke Cassimer, and she had come forward had it not bene laied cleerey before her eyes how odious she had made herselfe unto that nation by persecuting her subiectes at home with taxationes and tortore. and to this purpose they published in print the seruere leues which she had made against the Masse and the Papists.

An allon he

They that called in the Spaniard would haue yielded more willingly to their ancient Dukes of Normandy, had they not bene withtane with feare of loosing the exercise of their Religion. And if France should fall againe (as it may) (b) into the like daunger upon some new occasion, were it not to be wished that such partes thereof as would seeke to be vnder the government of a stranger might fall rather into our hands then any other?

By this you may perceiue that the Marquis Rosne his conceipt was not to our disadvantage. For they of the Religion in France in time of ciuill warres may giue vs an entry, and the other the rather for our alliance with many of their Princes will giue vs a plauncke to passe ouer for their reliefe.

I doe not in these examples as desirous of warre, for I wish his Maestty for his more assurance at home to strengthen himselfe abroade in ciuill amity with all, with France, with Spaine, yea with the Pope himselfe. for it is no wisdome to make

He doth  
the Libeller hath  
a Pope in his  
belly.

light

light of any mans friendship. I wish his Maieſty likewise to entertaine as he doth all his ſubiectſ with ſweete behauiour to cut of all occasions from foreine Princes to ſupport his ſubiectſ or diſunite his Kingdomes, which they neuer wiſht to ſee ſo united in one. His Maieſty therefore hath greate reaſon to cheriſh all indifferently, (a) and to put none out of his Engliſh Arke, no more then Noah did out of his, where as you knowe there were beaſtes of all kindes. Ireland was a greate temptation to the Spaniard, and the French take little pleaſure at this mariadge with Scotland, whence they were alwayes wont to haue reliefe when our armies were in France.

Fol. 22.

All things are beſt preſerued by ſuch meanes as they are begotten. God hath made him our king without bloodſhed, and wiſh ſuch peace he may raigne more aſſuredly then by any force or violence. The Turke as I haue ſaid got many kingdomes by tolerating their Religions: but when there aroſe a newe ſecte in his owne lawe, paſſion and preſumption made him forget the Principle by which he grew to be ſo greate, and ſo he loſt by one revolt the halfe of his Empire (which nowe the Perſian enjoyeth) whileſt by warre and force he ſtrived to gaine them.

To paſſe ouer the looſeneſſe of the Libellers allegation, what meaneth the lewdneſſe of his instance and example? Is his cunning ſo ſmall or malice ſo vile, that he will bring in the Turke to countenance his intention? What madneſſe is it for him to thinke that a Chriſtian King furniſhed with ſo rare gifts of wiſedome, learning and vertue, would ſwarue from the ſteps of the famous and godly Kings of Iudah, would repeale the lawes of Religious and auncient Emperours, to be ſorted with Saracins, or take part with the chiefeſt ypholders of mahometiſme?

The Libellers instance in the Turke.

The reſidue of this parcell, is nothing but notorious and palpable lies, interlaced with Machauellian occasions and pretenſions I know not what.

The Libellers groſſe lies.

His grosse and palpable lies, are

- I That some Protestants haue easily yeelded vnto the Turkes conquest.
- II That others being oppressed by their owne Princes haue called the Turke vnto them, and made him Lord of the whole land.
- III That the Turkes do not vse to force any mans conscience.
- IV That the Turkes not forcing the conscience made the Protestants to yeeld vnto him.
- V That Luther dealt with the Germanes to call in the Turke.
- VI That vnder the Turkes gouernment he hoped freely to preach the Gospell.
- VII That the French King granteth toleration for the greater glorie of his nation.
- VIII That the French liue in peace with the exercise of both Religions.
- IX That the French King hath great hope to haue easie access to the Empire.
- X That the States of the vniited Provinces haue offered the French King an entery into his countrey.
- XI That the French King aimeth at the Kingdomes of Nauarre and Naples, and the Duchie of Millaine.
- XII That toleration is the readiest way to keepe all forces vniited.
- XIII That toleration was the readiest way to keepe Subjects in most dutifull affection.
- XIV That the French King was glad to see the late Queene imbarqued in the warres of the low Countreies.
- XV That

XV That the late *Queene* was once resolved to recover the Duchie of Normandie, or the better part of France.

XVI That Duke *Cassimer* did advise her so to do.

XVII That she had gone forward in that action, had it not beene shewed vnto her that shee was odious vnto the French.

XIIX That she persecuted her subiects at home with taxations and torture.

I cease to reckon vp the rest: Heere are 18. lies almost within the compasse of so many lines; and yet but futable vnto the precedent and subsequent parts of the Libell; whereby it is easie to gather from whence it proceedeth, and also of what Spirit the Libeller is.

His Machiavellian course for occasions and pretensions abroad, are evident arguments of the aspiring and vnchristian Spirit of an ambitious Atheist, which need no further refutation.

The Libeller  
an Atheist.

The meanes to appease dissensions are not rough speeches nor hard vsages, which if in all quarrells it be true (as *Salomon* sayeth) then is it much more in matters of vnderstanding as are faith and Religion, wherein whensoever willfullnes is (b)joy-  
ned, persuasion may perhaps preuaile alone, but force without reason neuer.

\* True, where milder meanes take place.

\* As if any wise Magistrate will vse force without reason.

All violent proceedings engender grudge of hart in him that is oppressed; and prouoketh to reuenge, if gods grace hinder not, and so commonly is of small continuance because the<sup>1</sup> subiect (quitting thereby the naturall affection due to his Prince and countrey) seeketh for redresse abroad, and resteth his affection most commonly vpon the open and profest enemy of the state.

\* A lively description of a Popish dissuall Subiect.

*Queene Elizabeth* was highly blamed of all state-men abroad that she being too streight with her Papishtall subiects at home

+ All such as the Libeller is.

home for the education and bringing up of their children, gave them liberally occasion to seek to serve Princes, where they might sucke from their youth affection to her enemies. His Maiesty in my poore opinion may doe much better to call them home, not by threatninge Proclamations which heretofore we see could neuer preuaile, but by permitteinge them at home such instruction as god shall inspire in their hartes according to his eternall election, and predestination for every good gifte and faith especially is from above. Forc none (a) to fly their countrey by persecution, and fewe or none will goe to be priested abroade.

¶ The presumptuous libeller will prescribe his Maiesty what to doe.  
¶ What without vniuersall means?

Fol. 23.

¶ That is to say, Let them haue what they will, and they rest satisfied.

The weake is to be borne with but not the wilfull.

Doth the Libeller put no difference betweene such as be weake in faith, which may be soone won, so they be followed; and those which be wilfull offenders, and will by no meanes be reformed? Doth he make no distinction betweene ignorance and error? infirmitie and infidelitie? although all be sinnes, yet are they not of one sort, nor of like consideration. If we hang such as imbeaile our goods, shall we harbour such as impaire Gods glorie? Shall we preferre temporall commoditie before the eternall Maiesty? No no, all fauour is too little where there is hope of recouerie; any, is too much where the case is incurable. Therefore as those which are tractable to be taught, and conformable to good orders, are to be continued and fauoured: so such as set abroach grosse importable errors, and obstinately perseuere and maintaine the same are to be cut off, least others by their example be animated to euill: for better it were to cut off one member, than to endanger the whole body.

Finally, in reason of state, if you will haue his Maiesty so streight laced that he may not looke vpon a Papist, nor abide a Masse



Maſſe within his Realme, where ſhall you finde in Chriſten-  
dome a worthy match for the Prince his ſonne? No daughter  
of Fraunce or Spaine will come into England without their chap-  
pells open after the Popiſhes ſuſhion. Shall we let Flannders up-  
on this ſcrupulous point befall to Fraunce, or ſhall not we ra-  
ther ſeek it for our ſelves by the marriage of a daughter of  
Spaine? And whereas all the Crowne of Spaine may deſcend  
upon a daughter both by their auncient lawes, and the preſent  
probabilitie, ſhall we leave that garland to others and deprive  
our ſelves by ſuch nice points of all poſſibilitie to that ſucceſſion?  
I tell you plainly my conceits, we ſhould doe his Maieſtie  
and the realme herein greates wronge, and very much binder  
the propagation and courſe of the goſpell.

Let us therefore hereafter uſe a more Chriſtian and chari-  
table proceeding with (b) them that differ from us in Religion  
if they cannot be perſuaded by our life and doctrine to be of our  
fellowſhip and communion, let them remaine a gods name (as  
they are) Recuſants. for to compell them by penall lawes to our  
churches or to receive the ſupper of the Lord cannot be called by  
any pretext an Apoſtolicall reformation, for if our treaſure be  
jewels indeede, why ſhall we caſt them before ſwine and diſ-  
penſe them to men unworthie? Pauls ſaith that in ſuch things  
we muſt ſhun them and not admit them ſo long as they remaine  
faithles. for as god and Beliall have no participation, ſo the  
faithfull and unfaithfull may not have parte together nor eate of  
the altare of god and altare of Idollies.

Let us rather praetiſe the meanes which we finde in the world  
to reclaim ſuch as erre, and in the meane time live in morall  
amitie one with another, for the good and ſecurity of our king  
and countrey and the advancement of his poſteritie, and ab-  
ſtaine from all force for preſſing of mens conſciences. And ſo to  
conclude, ſince this manner of proceeding by violence hath of-  
ten donne much harme and never good (as by ſundry examples  
both (a) at home and abroade is evident) it is good we be not  
ſingular but conforme our appetites and opinions to the example  
of our ſauour, the inclination of our ſoveraigne, the wiſedome

\* Let the Libel-  
ler care for his  
winding ſheete,  
and let this bu-  
ſineſſe alone.

\* This probability  
is now made im-  
probable, by  
the birth of a  
young Prince.

† The Libellers  
accompt Religion  
and the worſhip of God,  
but a nice point.

‡ Who more  
bold then blind  
Bayard?

§ As if his Maie-  
ties proceedings  
hitherto were un-  
chriſtian and un-  
charitable.

¶ The Libellers  
Andabardina.

Fol. 24.

For indeed the Libeller neuer yet was faithfull in the Lord; except he means his Lord God the Pope. And hither to of this false and idolatrous Brothers Libell; who (if I can iudge any thing) is a man of qualitie and great veeties, one that would seeme to be a Protestant in outward profession and a Puritane in his writings; but is indeed a Papist in heart and affection: and yet such a Papist, as doth not greatly care for any Religion at all.

## F I N I S.

The impudence of the Libeller.

Submission to God and his Prince would better become the Libeller, then this malepert kind of prescribing, and presumptuous match-making. It is not for any Subject to meddle heerein, further then he hath commission from his Soueraigne.

Yet arrogant and pragmaticall Papistes, as they dare be bold, being but dust and ashes, impiously to oppose themselves against God, in prescribing and appointing how he should be serued: so also they audaciously presume to mannage State affaires, to dispose kingdomes, to order kings, and to march Royall Children in idolatrous families.

Of marriage with those of diuers Religions.

But we are assured that his Maiesties religious heart knoweth that it is not lawfull for Gods Children to marry with idolaters & superstitious persons.

I Because the faithfull partie is in danger to fall away from the Lord: which clause is expressly added in the law. *Deut. 7. 3.*

II Because the old world was drowned for such marriages. *Genes. 6. 2. &c.*

III Because the children of Israel marrying with the daughters of Moab thereby fell into idolatrie. *Numb. 25. 1. 2.*

IV Because

- IV Because King Salomon fell away upon the like occasion. 1. King. 11. 1.
- V Because Ezra and Nehemias with great indignation brake off such marriages. Ez. 9. 10. Nehem. 13.
- VI Because Iehoshaphat was reprehended by Iehu, that he had made affinitie with Achab, in taking for his sonne Ioram, Athalia the daughter of Achab to wife. 2. Chron. 19. 2. 2. Chron. 21. 6.
- VII Because this mischiefe ensued thereof, that Ioram at the instigation of his wife, forsaking the true worship of the Lord, followed the waies of the Kings of Israel. 2. Chron. 21. 6. 13.
- II X Because it is an abomination in Israel, and a prophanation of the name of God, when Iudah marrieth the Daughter of a strange god. Malach. 2. 11.
- IX Because such as do so, prophane the covenant of God, contemne their brethren, and pollute the Church of God, which should be holy and undefiled. Ezra. 9. 2. 14.
- X Because the Lord will cut off the man that doth this, both the Master and the Servant, out of the tabernacle of Jacob. Malach. 2. 12.
- XI Because the Apostle Paul forbiddeth vs to be vnequally yoked with Infidels. 2. Corint. 6. 14.
- XII Because the same Apostle willetth widowers to marrie onely in the Lord. 1. Corint. 7. 39.

See Band. xiv  
Δέξτ lib. 1.  
pag. 72.

These things, we know, his excellent Maiestie is not ignorant of, and therefore we are certainly perswaded that he will giue no care vnto dissembling and whispering Papistes.

To the Libellers Conclusion, I answer in one word: that if the Papistes, the more they be forborne, the lesse they are reformed, (as experience teacheth) surely I thinke it were pity they should be fauoured.

## CHAP. X

*Of the Punishment which ought to be inflicted  
vpon Heretiques and Idolaters.*

**H**Auing spoken of the vnlawfulnesse and Danger of Toleration, and answered the Obiections brought for licentious Profession: it followeth to speake a word or two of the punishment of Sectaries and Heretiques.

Dinerfitie of  
Offendours.

As all Offendours be not of one sort or condition, so are they not to be punished alike, nor with one and the same kind of punishment.

Three things  
to be con-  
sidered.

Wherefore Christian magistrates are wisely to consider 1. The Person that offendeth. 2. The qualitie of his Offence or Errour. 3. The degree and maner of the punishment due vnto him.

1.  
The Person.

*First, for the Person.* Some erre of ignorance, others of malice: some of weakenesse, others of wilfulnesse: some were neuer solicited to forsake their heresies, others hate instruction: some are meereley seduced

seduced, others are arrogant Seducers; which circumstances must be wisely considered and distinguished.

Secondly, for the *Errors*. Some are against the Foundation, and those either directly, or by consequence and diduction onely; others leauing the foundation, onely build thereon *hay, straw and stubble*, which either time, that is the *day*; or *fire*, the Spirit of God; or afflictions of this life; or at length the very article and point of death doth proue and declare; that at last these builders may be saued, as Paul teacheth. 1. *Corinth.* 3. 11. 12.

2.  
The Error.

Thirdly, for the *Punishment*. It is not of one kind, for euery one must be punished according to the qualitie and nature of his offence. The diuersity and degrees of punishment are excellently laid downe, in the Booke of *Ezra*, thus:

3.  
The Punishment.

*And thou Ezra, (after the wisdom of thy God, that is in thine hand) set Iudges and Arbiters, which may iudge all the people that is beyond the Riuer, euen all that know the law of thy God, and teach yee them that know it not. And whosoever will not doe the Law of thy God and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goodes, or to imprisonment.* *Ezra.* 6. 25. 26.

Where God giueth power and full auctority vnto *Ezra*, and in him to all Magistrats, to restore all things according vnto the word of God, to instruct the ignorant and weake therein, and to punish them that resisted and would not obey.

The punishment is fourfold.

The Punishment to be inflicted vpon offenders

is foure-folde, 1 Imprisonment, (for we will beginne with the least) 2 Pecuniarie mulct, or Confiscatiō of goods. 3 Banishment or Exile. 4 Death; of which we will speake in order.

I.  
Imprisonment.

I Penall Imprisonment, (for we speake of no other here) must needes be greuous, as well for the infamie and reproach of the place; as also for that a man thereby is restrayned of his libertie, deprived after a sorte of common breath and light, as being vnworthie both of the aspect of heauen and the fellowship of men, and also thrust into close and dampish roomes, darke and loathsome.

Hereunto may be referred the *Subtraction of the right of humane Societie and ciuill Priuiledges.*

So Constantine the greate deprived Heretiques of power to make a Will of their goods, or of bequeathing or giuing any thing, of buying or selling. *August. lib. i. contr. Epist. Parm. cap. 7.*

Also his sonnes Constantine, Constantius and Constance decreed that all Heretiques should be incapable of any priuiledges granted to Christians. *Cod. Iust. lib. i. tit. 5. de Haret.* And Theodosius Maior ordayned the same thing.

Againe, Heretiques were not capable of any offices, either Ecclesiastique or Ciuill. They were not admitted to be Counsellors, Iudges, Aduocats &c. *Cod. Iust. lib. i. tit. 5. l. Credentes.* Neither could they be Plaintiffes in any cause, but onely Defendants.

This Punishment being the easiest of all 4. is to be inflicted vpon such offenders as refuse instruction when it is grariouly and gently offered them; or that



that neglect the sincere worship of God, and will not be admonished; refraine from publike exercises and assemblies &c.

II *Pecuniarie Mult*, or *Confiscation of goodes*, is that when the offender is either deeply amerced; or els when by open Publication his goodes are confiscated and foulded. IL  
*Pecuniarie Mult.*

Hereunto belongeth *disarming, disinheriting, incapabilitie of receiuing any legacies or other giftes, of bargaining, &c.* All which were executed by the ancient Emperours against Heretiques.

A Bishop or Cleargie-man that was an Heretique was to pay tenne pound-waight in golde, or to be banished. *Cod. Iust. lib. 1. tit. 5. de Haret.*

Constantine (saith Augustine) was the first, that ordayned that Heretiques goods should be confiscate and solde. *August. Epist. 48.* and also that the places of their meetings and conuenticles should be sold. *August. Epist. 168.*

Also he made them incapable of enioying legacies or any thing that was bestowed vpon them. *Aug. lib. 1. contr. Parm. cap. 7. & Contr. Petil. lib. 2. cap. 92.*

If it be obiected, *It is unlawfull to take sale-money for conscience contrary unto the word of God.*

I answer, It is true. But this penaltie or mult cannot be termed *Sale-money for conscience*: Because the Magistrate therby respecteth not his owne gain, but, 1 The amendement of the offender. 2 his weakening and disabling in case of obstinacie. 3 The deterring of others from offending in such manner, &c.

The taking of  
a pecuniarie  
Mult is lawfull.

If

II. If any Prince interdict his Subjects to kill Partridges or Pheasants, to hunt in certaine places, to eat flesh vpon certaine dayes, vnder the penaltie of such or such a mulct: who will saie that the Princes intention, is to gaine by such offences; and not rather that he aymeth at order, and laboureth to correct the offendours by that penaltie of a pecuniarie mulct?

Neither can any man affirme, that such a Mulct is *contrary vnto the word of God*, as well for that it is directly confirmed by this place of *Exra*; as also for that for the same cause, no Magistrate could with a good Conscience take any mulct or forfeite for any offence whatsoeuer, because it would be deemed, he tooke *Sale-money* to commit such and such disorders or offenses; which is absurde.

Such as cannot be reclaimd by Imprisonment, must be wonne by this seuerer mulct or confiscation of goodes.

III.  
*Banishment.*

III. *Banishment* or *Exile*, is when a man is compelled to forgoe his Countrey for his Offence. And this among the Romanes was 3. fold, Interdiction, Relegation, and Deportation; but we shall not need at this time to discusse hereof.

It was ordinary with the first Christian Emperours to bridle Heretiques with this kind of punishment. So Constantine the Great banished Arius and his followers. Theodosius Junior, Nestorius. Valentinianus and Theodosius, the Manicheis and Donatistes.

And when it was expected that Augustine, by reason of the mildnesse and goodnesse of his nature should

should mediate for some part of these penalties to be released; he gaue this quicke and stout Answer.

*Ha ha, what els! I should gainsay this Constitution;* Augustine allowed and commended those penalties.  
*That you loose not the things, which you call yours; and you without feare spoile Christ of his. That the Roman Lawes should permit you to make your last willes; and you with cauilling reuerse that which God bequeathed our fathers. That in buying and selling your contracts might be good; and you share that among you which Christ bought when he was sold. That you might freely giue what you list; and what the God of Gods hath bestowed on his owne Children frō East to West should be void. That you should not be banished from the place where your bodies rest; and you driue Christ from the kingdome purchased with his bloud to reach from sea to sea. No, no; Let Princes (on Gods name) serue Christ in making lawes for Christ.*

With this punishment must stubborne and obstinate (but not relapsed) Seducers or Heretiques be punished. Whom the Magistrate may brand with some indelible marke, the better to know them, if euer they presume to returne againe without leaue.

IV *Death*, is the last punishment that is to be inflicted vpon the Offendour by the Christian Magistrate.

IV.  
Death.

Examples of this kind of punishment, are obui-  
 ous euery where in the Old and New Testament,  
 executed vpon Heretiques and Idolaters, Seducers  
 or Seduced, aswell vpon the one, as vpon the other.

The Sonnes of Leui consecrated their hands vnto  
 God, that is, did a good and acceptable worke, in  
 Q putting

putting to death almost 3000 men, of them that worshipped the golden Calfe. *Exod.* 32. 27.

Aſa made a decree, that whoſoeuer would not ſeek Iehouah the God of Iſrael, ſhould be ſlaine. 2. *Chron.* 15. 13.

Iehu declared his zeale towards God, in killing all the Priests of Baal, 2. *King.* 10. 24.

Iofias killed the Priests of the high places vpon the altars. 2. *King.* 23. 20.

Nabuchadnezzar decreed that whoſoeuer blaſphemed the God of Shadrach, Meſhach and Abed-nago, ſhould be hewed in pieces. *Dan.* 3. 29.

Elias killed 850 Priests of Baal. 1. *King.* 18. 40.

In the New Teſtament: Peter ſtroake Ananias and Saphira for their hypocrisie and cloſe ſacriledge with ſudden death. *Act.* 5. 5. 10.

Paul ſtroke Elymas the Sorcerer with blindneſſe, becauſe he would haue ſeduced the Proconſul from the faith. *Act.* 13. 8. 10.

In the Primitive Church, Conſtantine, Theodoſius, Grarian and Valentinian decreed, that the puniſhment of Idolatrie ſhould be death. *Cod. Juſt. lib.* 1. tit. 1. l. *Placuit.* & l. *Ne quis.*

Arcadius and Honorius puniſhed the Manichæis and Donatiſtes with death. *Cod. Juſt. lib.* 1. tit. 5. l. *Manichæos.*

Iuſtinus about the yeere of Chriſt 526. cauſed all the Manichæis in Perſia to be ſlaine, becauſe they had perietred the Kings Sonne.

Theodoſius Iunior would haue none ſpared, that were deprehended by any meanes to ſeduce others, or to infect any man with peſtiferous doctrine. *Cod. Theodoſ.*

## The Contents.

<i>The Originall of Seminarie Priestes.</i>	pag. 84
<i>Wherefore the Scottish Noble-men took armes.</i>	pag. 87
<i>Of Henry 3. K. of France.</i>	pag. 88
<i>How curiously the Pope entreated Henry 4. King of France.</i>	pag. 92
<i>Of the Quene Mothers dealings towards Protestants.</i>	pag. 92
<i>The Libellers instances, in the Elector Trucces.</i>	pa. 96
<i>The Archduke of Stiria.</i>	pag. 96
<i>Charles the 5.</i>	pag. 96
<i>Poland and Dantzicke.</i>	pag. 97
<i>Heluetia.</i>	Ibid.
<i>Flanders.</i>	Ibid.
<i>Of Quene Elizabeths supporting the Hollanders.</i>	pag. 98
<i>The Libellers instance in the Turke.</i>	pag. 101
<i>The Libellers grosse lies.</i>	pag. 102
<i>The Libeller an Atheist.</i>	pag. 103
<i>The weak is to be borne with, but not the wilfull.</i>	pag. 104
<i>Of Marriage of those of diuers Religions.</i>	pag. 106
C H A P. X.	
<i>Of the Punishment which ought to be inflicted upon Heretiques and Idolaters.</i>	pag. 108



The Church

Page 34

Page 35

Page 36

Page 37

Page 38

Page 39

Page 40

Page 41

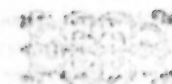
Page 42

Page 43

Page 44

Page 45

Page 46







## The Chapters of this Booke.

### CHAP. I.

OF the diversitie of opinions concerning Pacification. Pag. 1

### CHAP. II.

*Reasons against Toleration and Permission of diuers Religions out of the Old Testament.* Pag. 3

### CHAP. III.

*Reasons against Toleration and Permission of diuers Religions out of the New Testament.* Pag. 11

### CHAP. IV.

*Reasons against Toleration and Permission of diuers Religions, out of the auuncient Canons, Councels and writings of the Fathers of the Primitiue Church.* Pag. 15

### CHAP. V.

*Reasons against Toleration and Permission of diuers Religions, from the ancient Fathers practise and carriage in their ex-emplare liues.* Pag. 20

### CHAP. VI.

*Reasons against Toleration and Permission of diuers Religions from the Acts, Lawes, Constitutions, Rescripts, Decrees, and Edicts of Christian Emperours.* Pag. 23

### CHAP. VII.

*That most of those lawes against Toleration and Mixture of diuers Religions, were promulgated at the instance and request of the ancient Fathers. And that when the Emperours beganne to slacke the execution of Iustice, to be indulgent and to collude with Heretiques, they were either greatly blamed,*

## The Contents.

*or at least admonished by them. Also the Cause wherefore some Emperours were more cominient and indulgent towards Heretiques.*

Pag. 31

### C H A P. IIX.

*Of the certaine danger, mischiefe, inconueniences and confusions which Toleration and mixture of diuers Religions bringeth vnto the Common-wealth. And how the Iudgements of God prosecuted such Magistrates as permitted licentious profession, and also the Common-weales wherein such dissolutenesse hath bene exercised.*

Pag. 38

### C H A P. IX.

*A Consideration of an Epistle apologeticall written by a Puritane-Papist, in fauour of Protestants, Papistes, and those of the Reformation.*

Pag. 46

## Particular things handled in this Chapter.

*That the Libeller is a Papist.* pag. 48

*The Libellers Proposition.* pag. 55

*Of Papists Compulsion.* Ibidem.

*How Christian Princes may compell.* pag. 56

*The Parable of the Tares expounded.* pag. 58

*The Parable of the fruitlesse Figge-tree.* pag. 62

*Toleration of Iobusites, Iewes, &c.* pag. 63

*Whether men may be compelled to Faish.* pag. 66

*How Protestants spake against compulsion.* pag. 67

*The Libellers Digressions.* pag. 70

*Obedience to God the ground of obedience to the Magistrat.* pag. 71

*Of Triall by disputation.* pag. 73

*B. Jewels Challenge.* pag. 75

*Restraint of Hereticall Bookes.* pag. 76

*Of Gamaliels Counsell.* pag. 78

*The Libellers instance in the French King.* pag. 79

*Of Queene Elizabeths proceedings against Papists.* pag. 81

The

*Theodos. l. 46. Nouell. Theodos. de Ind. Hæret. & Pag.*

This punishment of Death is to be inflicted vpon all obstinate, wilfull, and relapsed Seducers or Heretiques: Vpon such as maintaine their pernicious opinions, either of meere perfidiousnesse, enuie and malice, for the repulse of some dignitie or Bishopricke, as Nicephorus speaketh of *Tertullian* after he relapsed to Montanisine, of *Florinus*, *Blasius*, and *Arius*. *Niceph. Ecclesiast. lib. 4. cap. 7. 12. 20. 30. & lib. 8. cap. 5.* Or of confidence that they haue in their owne wit, learning and eloquence, as *Tatianus*, *Valentinus*, *Marcion*, *Saturninus*, and *Novatus* did. *Niceph. lib. 4. cap. 4. & lib. 6. cap. 3.* Or of ambition and affectation of primacie, as *Montanus* did. *Niceph. lib. 4. cap. 22.*

These men, that are thus instructed with courage, boldnesse, hypocrisie, learning, eloquence, do not onely destroy themselues, and runne headlong into perdition; but also, as a swift torrent or streame, they draw others with them into the same pit. Wherefore the Magistrate ought by death severely to punish their furie, seeing such dangerous monsters can not be permitted to liue, without manifest and pernicious perturbation of ciuill Societie.

APOCALYP. 7. 12.

*Amen, Praise, and Glorie, and Wisedome, and Thankes, and Honour, and Power, and Might, be vnto OVR GOD for euermore. Amen.*

FINIS.